JANUARY › › › 1932

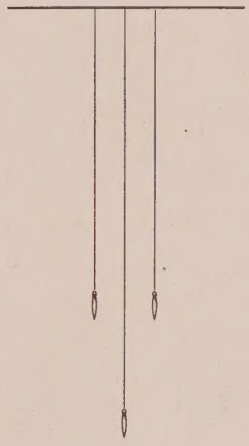
WORLD CALL

15 Cents

Make Us Forever New!

By GEORGE E. MILLER

DAMOH, INDIA



O Lord, make us forever new.
Forbid that we should cease to grow.
May old loves die and old thoughts go,
And false hopes fade before the true.

Give us the will to face a change,
To leave the foothills far behind
That we may onward press to find
The pure air of a higher range.

Give us, we pray, new eyes for old
That we may look upon our King;
New ears to hear, new tongues to sing,
New zeal to burn where hearts are cold.

WORLD CALL

TO INFORM THOSE WHO ARE INTERESTED: TO INTEREST THOSE WHO OUGHT TO BE INFORMED

Volume XIV *JANUARY, 1932* *Number 1*

CONTENTS

Editorials

IN THESE VERY DAYS - - - - - - - - - - - 3
OUR MOST EXPENSIVE ECONOMY - - - - - - - - 3
THE LACKING VIRTUE - - - - - - - - - - - 3
MR. BADER LEAVES - - - - - - - - - - - - 4
OUR COLLEGE COLORS FLY IN EDUCATIONAL VANGUARD *by H. O. Pritchard* - - - - - - - - - - - - - 5
KEEP OUR COLLEGES CHRISTIAN! *by E. M. Waits* - - - 7
ELMER E. SNODDY *Anonymous* - - - - - - - - - 8
STUDENTS MOBILIZE FOR THE CHURCH *by Donald Dallas* - 10
SPOKANE MEETS THE DEPRESSION *by Carl Johnson* - - - 11
FROM CHOIR BOY TO STEEPLE JACK *by Evan Walker* - - 12
LIFE-END FIRST! *by Genevieve Brown* - - - - - - - 14
AN ARMY OF STUDENT PREACHERS *by Harry D. Smith* - - 15
TRANSYLVANIA'S COLLEGE ON WHEELS *by Harlie Smith* - - 17
A PROBLEM OF ALL PREACHERS - - - - - - - - - 19
OUR MISSION MEETS CHINA'S POVERTY *by Frank Garrett* - 20
LISTENING IN ON THE WORLD *by James A. Crain* - - - 22
FOR THE PREACHING *by W. R. Warren* - - - - - - - 23
SONGS FOR THE NIGHT (NEW YEAR'S POEMS) - - - - - 24
THE LONELINESS OF THE MISSIONARY (AFRICA) *by Evelyn Utter Pearson* - - - - - - - - - - - - - - - 26
W. M. WILLIAMS PASSES - - - - - - - - - - - 27
NOTING THE CHANGES IN ASUNCION *by M. L. Norment* - 28
SIGNS OF THE TIMES IN MODERN INDIA *by George E. Miller* 29
HOW THEY DO IT *by Emma Lyon* - - - - - - - - 29
FILOMENA AND HER SUPERSTITIONS (SOUTH AMERICA) *by Mae Yoho Ward* - - - - - - - - - - - - - - - 30
TWO JAMAICAN LADS *by Charles De Montagnac* - - - 31
VOCATIONAL SCHOOL IN ACTION (INDIA) *by Zonetta Vance* 31
A LOOK-IN ON OUR COLLEGES - - - - - - - - - - 32
SPEAKING OF BOOKS - - - - - - - - - - - - - 34
MISSIONARY ORGANIZATIONS' OWN SECTION - - - - - - 35
PROGRAMS - - - - - - - - - - - - - - - - - 36
DEVOTIONAL STUDY *by Lela Taylor* - - - - - - - - 38
GOOD IDEAS - - - - - - - - - - - - - - - - 38
ECHOES FROM EVERYWHERE - - - - - - - - - - 39
HIDDEN ANSWERS - - - - - - - - - - - - - - 39
IN MEMORIAM - - - - - - - - - - - - - - - - 40
RECEIPTS - - - - - - - - - - - - - - - - - - 47
MISSIONARY REGISTER - - - - - - - - - - - - 47

International Magazine for Disciples of Christ

Published Monthly by

UNITED CHRISTIAN MISSIONARY SOCIETY

Missions Building, Indianapolis, Indiana

Including

American Christian Missionary Society
Foreign Christian Missionary Society
Christian Woman's Board of Missions
National Benevolent Association
Board of Church Extension

Representing also

Board of Education
309 Chamber of Commerce Bldg.,
Indianapolis, Ind.

Board of Temperance and Social Welfare
412 Chamber of Commerce Bldg.,
Indianapolis, Ind.

PUBLICATION COMMITTEE

H. B. HOLLOWAY
H. O. PRITCHARD
MARY CAMPBELL METCALF
ROY G. ROSS
PERCY A. WOOD

BESS WHITE BUNCH, *Editor*

ROSE STEPHENS RAINS, *Office Editor*

Contributing Editors

H. O. PRITCHARD
JAMES A. CRAIN

STEPHEN J. COREY, *Advisory Editor*

L. MADGE SMITH, *Circulation Manager*

Subscription price $1.50 per year net in advance; 15 cents per copy.

Copyright, 1932, by United Christian Missionary Society.

Published monthly at Beaumont and Pine Streets, St. Louis, Missouri, for the United Christian Missionary Society, Indianapolis, Indiana.

Entered as second-class matter at the post office at St. Louis, Missouri, under the Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Section 412, Act of February 28, 1925, authorized December 31, 1925.

Notices concerning change of address should be mailed to United Christian Missionary Society, Missions Building, Indianapolis, Indiana.

Who's Who in This Issue

E. M. Waits is president of Texas Christian University, Fort Worth, Texas. *H. O. Pritchard* is general secretary of the Board of Education of Disciples of Christ. *Donald Dallas* is a senior in Bethany College, West Virginia. *Carl Johnson* is on the staff of Spokane University, Washington. *Evan Walker* is publicity director of Butler University, Indianapolis. *Genevieve Brown* is personal and publicity director of the Board of Education. *Harry D. Smith* is a professor in Phillips University, Enid, Oklahoma. *Harlie Smith* is on the staff of Transylvania College and served with the traveling summer session of that school. *Frank Garrett* is a missionary of Disciples of Christ in China. *James A. Crain* is secretary of the Board of Temperance and Social Welfare of Disciples of Christ. *W. R. Warren* is executive vice-president of the Pension Fund of Disciples of Christ. *Dr. George E. Miller* is a medical missionary in India under the United Christian Missionary Society.

The First Page

FROM all parts of the country came entries in our cover contest, and one floated in from a foreign country—Mexico. Needless to say, a bewildering array of interpretations of the theme of Christian College Education confronted the judges when the submitted work was displayed. Many excellent designs were submitted and as the judging process narrowed itself to a half dozen entries, the task became genuinely difficult. The winning design, which appears on the cover this month, ranked first in its artistic work, in its originality of treatment and in its application of the theme, interpreting as it does the peculiar function of the Christian college as it seeks to give to its students the ability to view life in the light of Christian teachings.

Milo G. Shoop

Here is the winner in our cover contest! Mr. Shoop is a native of South Dakota and a product of the South Dakota State College and the Art Institute of Minneapolis, Minnesota. In the latter institution he taught for three years and is now using his artistic talent in the designing of silk. His wife is a daughter of the manse, her father being P. G. Dennis, pastor of the Central Church in Marshalltown, Iowa. Mr. Shoop teaches a class of boys at the Portland Avenue Church in Minneapolis and also has charge of the recreation and handwork in the Intermediate department. We congratulate both this young man and ourselves on the excellent design which adorns our cover this month.

WE ARE proud of the several new features which make their bow in this issue—proud because they not only add to the growing list of services the magazine is rendering its readers but represent an increasingly closer cooperation between the varied interests which WORLD CALL portrays.

The Missionary Organizations' Own Section is designed primarily to give specific help to organized missionary groups, men and women, young and old, in local churches in their plans and programs for participation in world affairs. It contains the two program pages formerly carried in WORLD CALL for adults and young people, the devotional study for the month, the "Good Ideas" from local groups which is proving an increasingly popular feature, the Hidden Answers and a page of chatty family talk from the leaders at headquarters. The feature is in response to a growing desire on the part of organized missionary groups for a section devoted to their particular and specific needs.

The "open letter to a pastor" (page 19) is another feature which will make its regular appearance each month in WORLD CALL. It appeared once before—in the October issue—and met with such favorable response from both pastors and laymen that it was felt its regular use would meet a real need. While written particularly for pastors, it will bear the perusal of the casual reader for interest, reflective thought and freshness of treatment. The author, nationally known and widely versed in the problems of the ministry, prefers to obscure his personality lest it obscure his message.

THE appeal by E. M. Waits on page 7 for a continued Christian emphasis in our colleges is a portion of the address he delivered at the Wichita Convention in October. The type of college for which he pleads is exemplified in the fine institution over which he presides, Texas Christian University at Fort Worth.

ALL we are allowed to reveal concerning the "discerning friend" who writes with such understanding and appreciation of Dr. Snoddy on page 8, is that it is someone high in our educational circles who is qualified through wide experience and recognized judgment to evaluate the contribution of his fellow-educator. One secret concerning the article, however, we will share. It has taken many months and much effort and persuasion to get the consent of Dr. Snoddy for this "write-up" to appear. When first approached on the matter with the request for data he wrote:

> I am sorry but I cannot comply with your request. While I am deeply appreciative of your desire to honor me, nevertheless it would be a great humiliation to me to have such an article as you suggest appear concerning myself. When I am gone my friends may do as they like but while I am alive I prefer that nothing of this sort be done. You will not misunderstand me for I am deeply grateful, but I cannot furnish the data for which you ask.

However, by approaching Mrs. Snoddy and convincing her that it is due the hundreds of Professor Snoddy's former students and his thousands of friends that he should be thus honored while he is still with us in the flesh, we have been able to present this sketch with Dr. Snoddy's knowledge and consent. The letter quoted above is so characteristic of the man and breathes so much of the spirit of humility that comment is not only unnecessary but impertinent.

WORLD CALL

VOLUME XIV JANUARY, 1932 NUMBER 1

In These Very Days

DAY after tomorrow the New Year dawns! What it holds for the sons of men depends on them. That we are on the brink of great spiritual discoveries, no discerning observer can doubt. But whether we shall recognize the significance of new truths when we stumble across them is another matter. Speaking along this line, the *British Weekly* very pointedly remarks:

"If these very days pass in vain, our behavior must in secret have been like that of men who hear a call, with varying distinctness indeed, but in each case with sufficient clearness to make them guilty if, instead of rising at its summons, they frustrate the great occasion by some debate as to whether they did hear anything, and as to whether the summons was for them. And so the moment passes. There is a silence in which they can persuade themselves that they had been dreaming. They lie down again; and God in sadness has to think out some other sort of summons which, as Stevenson prayed he might not hesitate to employ, shall *stab* them wide-awake."

Our Most Expensive Economy

RECENTLY at the close of the Sunday morning service in one of our churches, a young woman who was a stranger in the congregation was seen to be in tears. When approached sympathetically by one of the women of the church she spoke of how much the sermon of that morning had meant to her, and said that she was overwhelmed with a sense of the loss she and the other young people of her home community had suffered for many months because preaching had been discontinued on account of the economic depression.

We would not for a moment underestimate the difficulties of the situation in which the elders and deacons of many of our smaller churches have found themselves for the last year and more, but at the same time we know by numerous examples that the most expensive economy is to do without preaching. What will it profit a church to balance its budget and lose its young people?

In days of prosperity many of us lost our sense of relative values. We contributed to the support of the church out of surplus income. Now there is no surplus and many of us have discontinued or greatly reduced our contributions to the church, just as we have cut off many trivial luxuries. We need to realize that religion is not a luxury but a necessity, and that among the necessities it is not a minor item but the very first in the list. If the hard times cause us to face the realities of life in such a way as to discover this fundamental truth, then they will have been a blessing in disguise; all worthy ministers will be put to work full time and all church activities, not merely maintained, but magnified.

The Lacking Virtue

THERE is such a thing as justifiable pride. By pride we do not mean haughtiness, ostentation or vanity; rather self-respect, esteem, spirit. We mean that laudable quality of character which conduces to decency in oneself and merits respect from others. Such pride is a virtue and the individual who does not possess it is very apt to lack in dignity, in industry and in largest effectiveness. He will probably be careless, slattern and unambitious.

What is true of the individual is equally applicable to the group in this matter of pride. Any organization, society or aggregation of people which does not take a pride in its purposes, programs and achievements will likely fall far short of its ideals. Likewise the converse is true. And what has been said of individuals and groups is equally true of religious bodies. That religious body which has not pride in its plea, its purposes and its plans will neither gain nor merit the respect of those outside its fellowship.

Speaking kindly but nevertheless truly, one of the most evident weaknesses of the Disciples of Christ as a body is the lack of justifiable pride in its undertakings and its achievements. It is not from a sense of modesty that we forego the recognition of our contributions, but rather from an indifference amounting almost to apathy and a carelessness that is akin to childishness. We do not seem to be exhilarated by the success of the institutions and agencies which we have established. And we do not with pride support them in any degree as they deserve.

Read the story of our wide-awake colleges as outlined by H. O. Pritchard on page 5 in this issue. Here is a story of alertness, achievement and effectiveness which ought to cause every true Disciple's heart to

swell with pride. Here are colleges which are actually leading in the new education. Not only so but they are earnestly striving to be true to the aims and ideals for which they were established.

Yet thousands of our homes never think of our own colleges when planning the educational careers of their children. Many of our people are ignorant of the very existence of our colleges and the magnificent work which they are doing. It would be wise not alone from the standpoint of an education but also from the higher standpoint of Christian character if these same parents were to consider the opportunities which our own colleges offer to their children.

Education Day, which comes on the third Sunday in January, affords our preachers and layworkers in the church a splendid occasion to bring to the attention of the church membership the fine things which our colleges are doing in higher education. We confidently believe that if the people are made aware of the true situation, there will be created a brotherhood pride in this work which will result in more adequate support of these worthy and commendable institutions.

Mr. Bader Goes to Federal Council

AS WE are going to press word comes from Jesse M. Bader that he has decided to accept the offer from the Federal Council of Churches of Christ in America to serve as secretary in the Commission on Evangelism. He will begin his duties January 1.

Last September the Federal Council extended a call to Mr. Bader but after consideration it was refused. The Council asked for a reconsideration which has resulted in Mr. Bader's final acceptance.

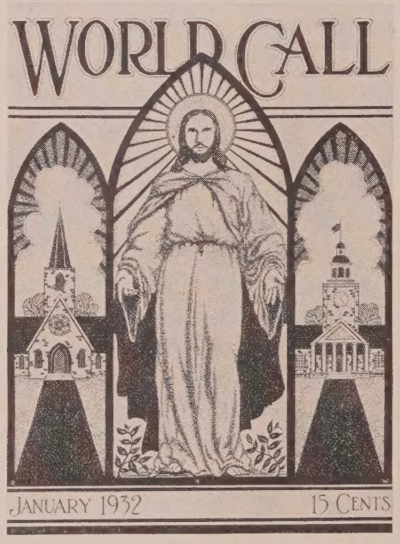
For twelve years Mr. Bader has been the secretary of evangelism for the Disciples of Christ. He has served with the United Society in that capacity with increasing distinction and also as head of the home missions department.

In his new work Mr. Bader will be associated with Dr. Charles L. Goodell who has been the executive secretary of the Commission on Evangelism of the Federal Council for fifteen years.

A full appreciation of Mr. Bader's wide contribution to the work of the Disciples of Christ will appear in the February number.

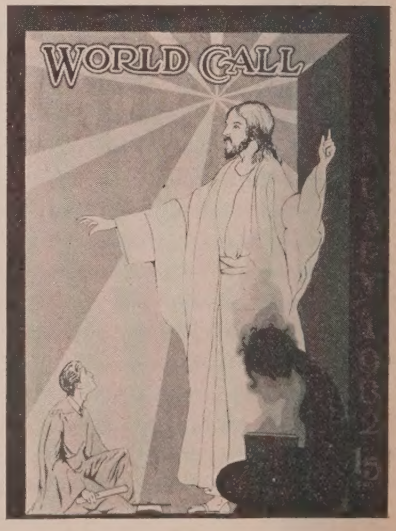
Contest Cover Designs Receiving Honorable Mention

Below: Submitted by Mrs. Gladys Six, Stillwater, Oklahoma.



Above: Submitted by Randall H. Warne, Canton, Pennsylvania.

Below: Submitted by Joseph Sullivan, Chicago, Illinois.



Keep Our Colleges Christian!

By E. M. WAITS

I BELIEVE that the Christian college, in spite of its faults, is our best American institution. I am frequently asked, "Is the college a safe place for our American youth?" I don't know that it is. The only really safe place for young men, or old, is the grave. But a college is a good place to grow and growth implies danger, since it means the possibility of growing worse as well as better. Perhaps one of the most difficult things in our American life is to be moral and yet not be narrow-minded. It is this that our college graduate achieves. It is not strange, therefore, if men should love a college mother who bequeaths helpful traditions, and that they love to revisit the old campus and fix their eyes on the things that do not pass away.

The Christian college came into being through the generosity and prayers and sacrifice of devoted Christian men and women, in order that youth might have higher education amid the most Christian surroundings and in order that the church might have an educated leadership. Each student represents an investment of $25,000. The church has a right to expect that the boys and girls who study in the college she has built shall have a religious education and that they will come back into churches and communities with a Christian philosophy of life and an ability to help Christianize community life. Unless the church college has a specific contribution like this to make, why should she exist?

The education offered in our colleges should be Christian without apology or hesitation or intimidation. In motive, in personnel, in atmosphere, in discipline and in character, it should be Christian. There is no apparent reason why the church should build, maintain and endow a college or a university if it does the same character of work done at the state or private school, and no more. In order to keep faith with our history and with pledges made to the living and the dead, we are bound to maintain institutions whose educational standards are high and whose deliberate motive shall be Christian. It should be impossible for any student to attend any class in one of our Christian colleges without discovering that there abides in the heart of the teacher reverence for divine things and a sincere motive to build Christian character.

Our colleges have been nourished by the affection and shaped by the judgment of manifold personalities and we honor greatly their service and their ideals. They believe that education should be illuminated by faith and ennobled by obligation, that the resources of our institutions should be dedicated to excellence. These are noble sentiments. Only faith can redeem human thought. Only faith can give a sense of the true meaning of life. Only faith can give life a spiritual impulse. Only faith will send men and women out dominated by a sense of brotherhood. Only faith can give men a capacity for God and make them his worthy servants to our fellow-men.

OUR whole contention is: That the voice of rarest and most radiant moral and spiritual idealism must be frankly heard in our colleges. The quest for God must not be limited to any narrow path. But this quest must be the most defining quest of all and in full candor must the masterful sternness of the Man of Galilee be met. It is less than honest to deprive the truth seeker of the most favorable access to these sanctions or to fail to meet him in an attitude most favorable to their most vital expression. The college must put men and women where there is air, food and sunlight if there is to be real growth. The Christian college must be the creator of efficiency, the exponent of the scientific mind, the trainer of the technical scholar, the teacher of sound principles for the life of social relations, an interpreter of a world order where civilization and the church can thrive and grow. It must bring its students to that mountain height where they can find that reality of realities, the God of truth and beauty, the Master of life and Lord of righteousness, the source of all vitality and the giver of redemptive love.

Our College Colors Fly From the Educational Vanguard

By H. O. PRITCHARD

MUCH criticism has been hurled in recent years at the Liberal Arts College, especially the small church college. Much of this criticism has come from those who, however well-intentioned, nevertheless have been uninformed as to what is actually being done in these institutions of learning.

Christian colleges are not the out-of-date, inefficient back numbers but are wide-awake, up-to-date institutions, and a number of them are not only abreast of the times but are pioneering and blazing pathways in the field of higher education which the more timid will follow later on. Anyone who will make an honest study of what our own colleges are actually doing in the matter of educational changes and reforms cannot but be proud of them.

The department of publicity of the Board of Education recently gathered the data from these colleges as to the new and experimental things which they are trying in the attempt to improve their educational programs. The results of this effort have been placed in the hands of the writer with the request that they be set forth to the readers of WORLD CALL in simplified and analyzed form so that the layman can understand what it is all about.

It seems best to deal with each college as a unit in itself rather than to try to group the experiments around certain ideas. Consequently they appear below in alphabetical order. If any college is omitted it is because it either furnished no data or had no distinctive experiment to report.

Atlantic Christian College at Wilson, North Carolina, has this year abandoned its intercollegiate athletic program and is centering all its money and staff on a program of physical education and intramural sports which includes every student in the college. These small colleges are finding intercollegiate athletics, especially football, an expensive luxury and a real problem. Here is one college which has had the courage to cut loose from the established order and try something new and more constructive.

Bethany College in West Virginia, our oldest college, is very progressive in the matter of educational procedure. Bethany has broadened its entrance requirements and established a program of personal guidance. The head of each department is made responsible for ten or twelve freshmen and counsels with them frequently regarding the whole round of their college studies and activities. The professor is supposed to keep in touch with these students until they decide upon their major subject for the last two years of their course, at which time they are turned over to the head of the department in which they will do their major work. There are also reading tests given to freshmen so that deficiencies may be corrected. At the end of the senior year comprehensive examinations will be given to ascertain the student's mastery of a subject. In the future Bethany will place less emphasis upon class attendance, credits, and the mechanics of education, and more emphasis upon independent reading, major courses, and the actual achievement of the student.

Butler University in Indianapolis has divided the four-year course into what is known as the "upper" and "lower" divisions, or the "junior" and "senior" colleges. The first two years, which constitute the "lower" division, are really a testing period to determine the abilities or the serious purposes of the student. Any student who does not maintain a certain standard for the first two years of his college course will not be permitted to continue as a junior. The purpose of this arrangement is to eliminate the incapable or lazy student and devote the resources of the institution during the junior and senior years to those students who mean business and who are able to do college work.

CALIFORNIA CHRISTIAN COLLEGE at Los Angeles has gone further than any of our colleges in completely remaking its whole educational program. It has effected what is called a "character-centered program," as opposed to a "subject-centered program." Departments have been abolished and all courses and subjects taught are grouped in the following divisions: Physical Health, Social Behavior, Good Citizenship, Philosophy of Life, Forceful Expression, Fine Arts and Literature, and Vocational Guidance. Philosophy of Life is the central division. The objective of the college is primarily to produce Christian men and women who can and will practice their Christianity in the midst of present-day society. This plan also involves personal direction of each student. It is a piece of educational pioneering and is being closely observed by many leading educators.

Christian College, Columbia, Missouri, is a junior college for girls. The faculty and administration have been making a study of the junior college curriculum. This study has proceeded on the basis of two major

assumptions: first, that the period of the junior college is a time for the correction of academic defects in the student and the completion of his "general" education; second, that general survey courses are better adapted to students of junior college rank than the traditional isolated sections of subject matter. In the light of these studies definite recommendations have been made and certain changes in the curriculum have been undertaken.

Culver-Stockton, Canton, Missouri, has introduced intelligence and aptitude tests for all freshmen. It has also inaugurated vocational guidance courses running throughout the freshman and sophomore years. In the freshman year the object is to study the various vocations with respect to the requirements, opportunities, advantages and disadvantages. The students' abilities are also studied with reference to vocational choices. In the sophomore year the technique and specific educational requirements of the vocations are studied. The purpose of these two experiments is to guide the student in the choice of a vocation for which he is best fitted and where there is a real opportunity for service and success.

Eureka College, Eureka, Illinois, has arranged its courses so that the student in his last two years can select his major and make as rapid progress in it as time and ability will permit. Most of the work is done through conferences rather than the old-time class recitation. In addition, Eureka has devised a special arrangement for those who are preparing for the ministry. It might be called a "pastoral clinic." A plan has been worked out with the Peoria city church and with the Eureka church whereby the students are assigned regular pastoral duties and thus get a practical training while in college, for the work they are preparing to do in life. All this work is done under faculty direction in conjunction with the oversight of the local minister.

Lynchburg College, Lynchburg, Virginia, is conducting a modest experiment in what it calls "Practicum in American Civilization." It is an attempt to correlate into a unity part of the work given in the departments of English, history and social science. Its purpose is to give the student a clearer conception of and an enlarged outlook upon the civilization within which he lives—in other words, to make him a better and more intelligent citizen. This course is open only to juniors and seniors.

Phillips University, Enid, Oklahoma, is laying particular stress upon the graduate training of the ministry. This year all seven of the Bible College teachers are in residence. All have completed their graduate studies and five of them have their Ph.D. degrees. A strong emphasis upon scholarship is being made.

Texas Christian University, Fort Worth, Texas, is conducting an "achievement test plan" for its undergraduates which is eminently worth while. The purpose of this plan is to change the attitude of both teachers and students from that of measuring an education by hours and credits to that of using as bases of measurement accomplishment, mastery of content and culture. The outstanding feature is to give each student a thorough test at the end of his sophomore year. If he has mastered the courses sufficiently he goes on into the junior and senior years. If not, he remains in the sophomore year until he has mastered the work. A further item in the plan is to develop a two-year college course for those students who do not have the opportunity or the ability to go further than the sophomore year.

Transylvania College, Lexington, Kentucky, has adopted a rather elaborate faculty advisory system. A faculty advisor is selected for every student. Each student is guided by his advisor in the selection of his courses, not only in line with curriculum and graduation requirements, but more particularly with reference to the student's interests, ability and needs. An orientation program of two weeks is provided at the beginning of each year for all students. During the two weeks each student is also given aptitude tests. During the same period an individualized course of study is selected by the student and his advisor. There are many other phases of this excellent program which the limitations of this article do not permit our noting.

Thus it will be seen that these colleges are earnestly and honestly endeavoring to give to the boys and girls who are entrusted to them not only a sound education but a personal direction in the matters of character formation and life purposes. They are striving to be truly Christian colleges in the highest sense of that term. It should not be assumed that those colleges not mentioned are doing nothing, for some of them have far-reaching plans and changes in mind, and all of them are wide-awake to the educational needs and opportunities of our time.

Elmer Ellsworth Snoddy

An Appreciation

By A DISCERNING FRIEND

OUR state and international conventions of recent years have been frequently dignified and enriched by the presence of Professor Elmer Ellsworth Snoddy on the programs. His addresses have dealt with "The Pioneers of Our Movement." Sometimes it has been a series on Thomas Campbell, Alexander Campbell, Barton W. Stone and Walter Scott. At other times it has been two or three addresses on the general theme, "The Fathers of the Restoration Movement." Occasionally it has been a single address such as the one at the recent Wichita Convention on "The Disciples on New Frontiers." But whether one or two or three or a half-dozen addresses on the program, Dr. Snoddy has chosen invariably to speak on the founders and genius of that movement which began in the blue-grass region of Kentucky under the leadership of Barton W. Stone and among the hills of western Pennsylvania under the leadership of Thomas Campbell more than a century ago.

And Dr. Snoddy does well to choose this theme because he probably knows more about it than any other living Disciple. So far as I have knowledge he was the first of our scholars to observe that the "Movement for the Restoration of Primitive Christianity" was a part of that great struggle for human freedom which dominated the thinking and actions of men during the last half of the eighteenth and the first half of the nineteenth centuries. He saw clearly that "Our Fathers" were part and parcel of that deep pioneer movement which swept westward across the Appalachian Mountains and into the Ohio and Mississippi valleys at the close of the Revolutionary War; and that they represented the spiritual aspects and religious counterpart of that mighty upheaval in behalf of the common man known as "American Democracy."

It is well too that Dr. Snoddy should be the interpreter of this movement, for he himself is the embodiment of it. He is a pioneer in every sense of the word. He possesses all the courage, the originality, the stalwartness, the independence, the kindliness and the humility of the true pioneer. These sturdy and gentle qualities are not simply innate, for they have been wrought out on the anvil of a heroic personal experience. He knows also the deeper meanings of what we like to call "Our Plea" from first-hand experience as a preacher of that plea in the midst of the most primitive and frontier surroundings.

Elmer Ellsworth Snoddy was born at Stilesville, Jasper County, Indiana, May 13, 1863. He was the oldest of twelve children. His father realized that Indiana is a good state for great men to come from, so he went from it with his family to the plains of South Dakota and settled in St. Lawrence, Hand County, of that "wild and woolly" territory. In that new country Elmer followed in the footsteps of his father and became a school-teacher. He began to teach a country school at the age of sixteen. At the age of twenty-four he became a Christian under the preaching of one of our "pioneer evangelists." I can hear him now as I write, saying, in that winsome way which is all his own, "Now, my dear friends, I believe in religious education. I am for you and believe in the work you are doing. But you know, no religious expert ever captured me. It was one of those cowboys of God who came out onto the plains of South Dakota when I was a 'bucking bronco' and threw the lasso of the gospel over me and then put the brand of Jesus Christ on me and I have been one of his servants ever since."

SOON after his conversion Elmer Snoddy began to preach as well as teach. He preached in schoolhouses, sod houses, dugouts, and anywhere he could get people to listen—and they listened. They could not help it. It was while he was preaching as state evangelist, in the summer of 1891, that he met a student from Hiram College who had gone to South Dakota to do missionary work during his summer vacation. At the Texas State Convention on May 13, 1931, at Wichita Falls, I heard Dr. Snoddy deliver an address. It was his 68th birthday. In the midst of that address as he was describing his conversion and early preaching, he pointed to John W. Kerns, now of Austin, Texas, who was in the audience, and said, "My friends, I owe more to this good man than any other living man. It was he who found me when I was an uneducated preacher on the plains of South Dakota and persuaded me to go with him back to Hiram College. It was that act of his which opened up a new world of life and light to me and which has brought so much of freedom and happiness to my soul, and so I owe more to John W. Kerns than I shall ever be able to repay."

Snoddy entered the preparatory department of Hiram College at the age of twenty-eight. By in-

"It was one of those cowboys of God who came out on to the plains of South Dakota when I was a 'bucking bronco' and threw the lasso of the gospel over me and then put the brand of Jesus Christ on me and I have been his servant ever since"

defatigable industry he covered both the preparatory and college courses in five years and graduated with honors in the class of 1896. During his senior year Mr. Snoddy began teaching Greek at Hiram. After graduation he taught Greek, then Greek and New Testament, then philosophy. For eighteen years Professor Snoddy taught in Hiram College. In 1914 he went from Hiram to Transylvania, and is now in his eighteenth year as a teacher in Transylvania and the College of the Bible. He is professor of philosophy and Christian doctrine. In 1928 Drake University conferred upon this great teacher and scholar the LL.D. degree and honored itself in this act. It is probably safe to declare that not since the days of Alexander Campbell himself have the Disciples produced a teacher who through thirty-six years of constant teaching has more profoundly affected the lives of so many men and women than has Elmer Ellsworth Snoddy.

Great men are not merely the results of blind chance. They are the products of the complex and interrelated forces of environment and heredity. I have briefly pointed out the influences of a rugged pioneer life upon the character and thinking of this man, but have as yet said nothing of his physical, mental and spiritual inheritance. When one knows this, it is not difficult to account for his greatness. His great-great-grandfather, John Snoddy, was associated with Barton W. Stone at Cane Ridge, Kentucky. His father, James Henry Snoddy, was one of the early students of Northwestern Christian University—now Butler University. James

(*Continued on page* 18.)

Where Students Mobilize for the Church

By DONALD DALLAS

IN EVERY college there are to be found among the keener students those who think seriously concerning vital issues, and are willing to take an unapologetic stand for the church and Christian living. The proper organization of this type of young people could be used in helping to present religion to a student body in a manner that would be both vital and effective.

It was with these facts in mind that Robert T. Beck, minister of the Bethany, West Virginia, Memorial Church, organized the Student Board of Deacons among the college men and the College Women's Church Council, a corresponding organization among the college women of Bethany College. Under his continued stimulus and by his efforts these two organizations have won an outstanding place on the campus, and have assumed leadership not only in the church but as an important opinion-forming group.

In choosing a group of this type which is to act as the pillars of the church in the student body, even as the regular deacons act as the pillars of the church among the congregation, what should be the requirements? Since the task is one of Christian work, the first requirement of a deacon is that he must be of high Christian character. Second, he must be a leader in school activities. And third, he must rank as a scholar. These are the qualifications that a Bethany Student Deacon must have.

In an attempt to stimulate thought and activity, and to accomplish the task of revealing the reality of the spiritual life and the importance of Christian ideals, many roads of endeavor have been explored by the Bethany Student Board of Deacons.

A series of Open Forums was sponsored, addressed by some of America's leading thinkers. Such men as Jerome Davis, S. L. Joshi, William Pickens, Charles A. Dinsmore, Paul Hutchinson, Sidney Fay, Alva Taylor, Roland Bainton, were brought to Bethany, where they challenged the student body with live and vital problems which are the responsibilities of all Christians.

One of the results of these Forums, which were held in the church, was an investigation of jail conditions in the vicinity of Bethany. When a county jail built to hold fourteen prisoners was found to contain fifty-six under conditions unthinkable in a Christian community there was a response in the entire student body, which resulted in the students providing a library for the jail and which led to an investigation of jails by Christian groups in colleges throughout West Virginia.

In the choosing of the Forum speakers care was taken in attacking and presenting one problem at a time, first the matter of social conditions in our own community, second religious and race prejudice, then unemployment, next prohibition, foreign policies and the machine age. In each case the duty of the Christian of today and the challenge of the problems presented was clearly brought out. The student was made to believe that as a Christian it is his duty to accept the challenges of these institutions that surround us and to support the church in its efforts to solve these problems through the medium of Christianity.

Not only was this outside stimulus used, but a program worked out within the group was forwarded. One aspect of this work took the form of an original play written and produced by the Deacons under the direction of Mr. Beck, called the *Trial of the Apostle Paul.* There is no group which better understands the correct method of presention to a student body than those who are themselves students. This play, set in a modern courtroom, presented arguments plainly revealing the position of Paul with reference to all things right and just. It scored an outstanding success. The Deacons together with the Women's Council presented Mary Hamlin's appealing religious drama *The Rock.* There is now in the process of preparation another original play dealing with Prohibition.

BUT these are not the only functions of the Deacons. They are active in lining up students as members of the local church. They have successfully canvassed for student financial support of the church program. They have sponsored informal discussion groups, meeting with the minister and aiding in solving individual religious perplexities. They assist each Sunday morning about the Lord's Table.

So it is that a revelation of the challenge of Christianity has come to the Bethany Student Body encouraged by the leadership of the Student Board of Deacons and the College Women's Church Council and has created the bond that should naturally exist between the college students and the church. The problems have been presented, the challenge of righteousness has been made. Whether or not the plan works depends on the individual student's faith in mankind and religion.

Spokane Meets the Depression

By CARL A. JOHNSON

THE "barter and trade" methods of the early days have been definitely revived in helping a modern college to meet the depression. The coffers of Spokane University, Washington, may be lean, but the larder is full. "Coin of the realm" of the northwest area, so far as college tuition is concerned, has this fall run all the way from cabbages to honey. It also includes great amounts of "service rendered," ranging from dishwashing to portrait photography.

To meet the challenge of President Hoover, definite plans were worked out at Spokane to keep young people in school who otherwise would increase the lists of the unemployed. In spite of financial conditions in the northwest, the enrollment of the university this year is larger than in previous years. Generous facilities have been provided for the working student. Nearly all the work at the university is done by students, including office work, janitor work, dining-room and kitchen work. This takes care of only part of the students, however, and often for only a part of the expenses of those working. Some further way had to be found to augment the scanty store of ready cash which seemed available for college education in the northwest.

Someone remembered the days of "barter and trade." As a result many a student at Spokane University is enjoying the unique experience of being granted college tuition which is "taken out in trade." Fruit, vegetables, stock feed, meat, and other farm produce have been accepted by the college in payment of tuition, and students have been kept in school who otherwise would have been deprived of this privilege.

One resourceful farmer who held several accounts against farmers of his neighborhood which they were unable to pay because of the "below cost" price of wheat, accepted farm produce in settlement. This he promptly traded to the college in payment of his daughter's tuition. Through this transaction a worthy student was kept in school, the farmers paid their accounts, the school received the equivalent of cash on tuition, a market was provided for produce, members of the college faculty were partially paid in this produce, and the remainder furnished good square meals for hungry students.

Another girl was kept in school in a similar manner. Her father is a salesman serving an agricultural district. He found it difficult to collect cash from farmers but had no difficulty in obtaining produce on accounts. This was trucked to the campus and the problem of keeping his daughter in school was solved.

A load of potatoes for tuition! G. B. Thomas, left, student secretary, with Foster Clark who drove a truck of potatoes to Spokane University as part payment for his tuition.

The northwest is a land flowing with milk and honey. The honey, ordinarily in great demand, proved this year to be a drug on the market. A beekeeper wished to send his daughter to the college, where already two of his children have graduated and another has attended two years, but cash was not available. The college administration offered to accept extracted honey in payment of the daughter's college expenses. The exchange was made and another student was assured a year at college.

One student has provided apples for the Commons and for faculty members. Picking, packing and trucking the apples himself, he has earned by honest labor the education which he is receiving in return.

In most cases the produce brought in represents actual work on the part of the student. He has irrigated the orchard, picked and packed the apples, harvested the grain, or collected the produce and trucked it in. He has acquired a sense of the value of his

(*Continued on page* 16.)

A ministerial student at Butler University goes after the high cost of schooling

From Choir Boys to Steeple Jacks

Wide Variety of Odd Jobs Offered at Butler

By EVAN WALKER

"I'LL do anything provided it is honorable." This is the plea which the employment bureau at Butler University, Indianapolis, has had to face constantly this fall. Never before has there been such an influx of students who must have part-time employment in order to meet a portion of their educational expenditures. Faced with the above statement any person cannot but feel the challenge to help a worthwhile student who is striving to better himself. Butler University is attempting to meet that challenge.

Due to the present economic situation and lack of employment, colleges and universities all over the United States have noted the increase in their enrollments this fall due to the belief by many that "it is better to be in school than to be idle." But with this increase has come an even larger number of students who must work a portion of their time in order to defray college expenses.

Large city universities have been in a better position to assist working students than have other institutions of higher learning. Despite this fact, however, the opportunity of securing employment even in cities has been sadly lacking. The writer has on several occasions interviewed heads of large business firms only to be told that in case any part-time work should be available it would be given to married men with families. Such an argument is worth while even when the education of a youth is at stake. Yet facing this situation the task of securing student work has been a depressing one.

Our main objective at Butler this fall has been to find odd jobs. Realizing that positions paying a salary are lacking, we have attempted to interest citizens of Indianapolis in housing students in return for student help about their homes. This campaign has met with unusual success. In many cases when a business man has felt it impossible to increase the salaried staff of his firm he has on the other hand been more than willing to take a deserving student into his home where the added expense of helping out the student would be negligible.

"From choir boys to steeple jacks" has been the slogan this fall of the Butler employment bureau. This shibboleth, however, fails to indicate the wide scope of jobs which Butler students are doing. If one can imagine a group of boys resigning themselves to the task of caring for children at the rate of seventy-five cents per evening or coeds mowing lawns, one has a fair idea of the wide variety of work which is acceptable to college students.

Driving an automobile is considered a white collar job at Butler and clerking at a grocery store is an unheard-of luxury. Many Butler men have perfect records at dishwashing. They haven't even dropped a spoon. Others boast of their ability as cooks, house cleaners, tutors, and companions for elderly women. No calls have been made as yet for masculine seamstresses, however, the employment bureau is ready to supply the demand.

This forced domesticity on the part of the men by no means surpasses the increased masculinity of the girls. At once one can see the benefits derived by both groups, even though assuming the rôle of a gentleman nursemaid or a lady window-washer may be a trifle difficult at first.

The old myth about the independability and frivolity of modern youth has been given a severe rap at Butler. When a student enters your home or office, says he "will do anything," and then proceeds to prove his statement, even though the task may lead him to a dark coal bin or a musty attic, the most skeptical must admit that there is yet a spark of fortitude and courage remaining.

A large number of students are at Butler this fall with all their financial assets tied up in the one word "Courage." This and no more is their meal ticket and running expense account. They hope from day to day for the privilege of doing an odd job. Butler hopes this number will increase. This is the type of character that makes great men and women. This is the type which any college is glad to address as "alumni." Around this group of young people who are willing to struggle for an education rests the spirit of the creative, and it is from such a group that the leaders of the future will be selected.

Institutions of higher learning are fortunate to recognize the growing problem of aiding students. Benefactors and philanthropists of the past have generously left large sums of money to be converted into scholarships and loan funds, but with the increased expansion of mass education and with every high school boy and girl setting a college diploma as his ultimate objective, it is evident that other means must be utilized to pay the bill. When students are willing to "work their way" it behooves the university to come halfway and provide the job. This business of educating college students is not only a profession but greater still, a responsibility. We must meet all who come to our door with an open hand. They are willing students facing a hard task; we must be willing educators, ready to share our portion of that task.

With the approach of the second semester, in February, many students are already planning their academic schedules to correspond with their working hours. Every attempt is made by the registrar's office to arrange class hours so that the employed student can group all his classes into a half day that the remainder may be devoted to his job. Records at Butler show that over 40 per cent of the student body is engaged in outside work. With this large number already employed and still more seeking work, it is evident that the university can advantageously arrange class hours for the working student.

The recently instituted department of evening courses in the Butler curriculum has greatly aided the "employment situation." This means that on two days a week classes in practically every department of instruction are offered from 4 P.M. until 8. Even the chap who works all day is given an opportunity to earn a few hours' credit and to be enrolled as a special student.

The future at Butler for the working student is bright. Soon, we hope, our national economic difficulties will have been corrected. When this is brought about and industry gets back to normal, hundreds of jobs will be thrown open for deserving students. Employers will favor the college student and a golden opportunity will be opened for our ambitious youth.

I Believe in Giving

I BELIEVE in Giving because I believe that the law of Giving has been written into the book of Life as indelibly as other natural laws. I cannot study the world about me and the people in it without observing that well-being—whether physical, mental or spiritual—depends quite as much upon what is given out as upon what is taken in.

I believe in Giving because much has been given me. I dare not think how meager my life would be without the countless ones who have given to make it rich and full.

I believe in Giving because I believe that Life's good things were meant for all. I know that others covet for their loved ones the same comforts that I covet for mine. Yet for many, these things are impossible save as I, and others like me, Give.

I believe in Giving because only so can I be my greatest possible self. But if my life is to count in only that little realm which I may touch personally, I am indeed small and insignificant in such a big world. When I touch someone by Giving, and that one touches another, and so on and on, I reach out and touch hands with all mankind.

Finally, I believe in Giving because now and then I have caught the reflection of that radiant sort of joy for which my very soul cries out—and always it has been in the eyes of someone for whom living is giving. Therefore I would Give.

—Used in Community Chest Service in Wichita, Kansas.

Life-End First!

By GENEVIEVE BROWN

ONE of the great theological seminaries of the Middle West recently used as a slogan the phrase "Life-End First." The school is attempting to give its students an opportunity to study religion "life-end first," through research projects and field work.

The expression suggests something more than a mere practical method of education. "Life-end first!" The sanctity of life, abundant living, concern for human beings the world around—these are the fundamentals of Christ's teachings. Those who profess to follow him in this modern day seem to have well-nigh forgotten his emphasis, with material ambition, selfish competition, low moral levels, industrial exploitation, racial hatred, international bickerings, even wars among so-called Christian nations making mockery of his gospel of life and love and brotherhood.

The problems of our day would be solved if we could get back to that "life-end first" vision of nineteen centuries ago. If once our vital concern became for the highest possibilities and needs of our own lives, of our national life, and of the lives of our brethren, whether black, brown or red, the coming of the kingdom would be something more than a distant dream.

If we are ever to get back to that vision we must plant the seed in the hearts of our youth. Preaching will help, evangelism will help, but the ultimate hope must rest with a "line upon line and precept upon precept" educational program, begun in the home and continued through the church school and on through college and university, through which our young people may be given a Christian philosophy of life and a Christian world outlook.

This is the reason for the maintaining of our Christian colleges. The chief aim of these colleges is to furnish to our social order men and women who, in addition to an intellectual training, have received such training in the supreme values of Christian living that will enable them to go out to live the gospel and will see in their chosen fields of service their areas of responsibility for building the Kingdom into the lives of others. The Church is in the educational field because she knows that in no other way can she hope to discharge her duty to society so surely and so effectively.

The Church knows also that to no other source can she look for the great bulk of her own leadership. Whence have come the loyal preachers, the educational and missionary leaders, and those who have led in the forward movements among the Disciples of Christ? Dr. R. B. Montgomery in his recent book, *The Education of Ministers of Disciples of Christ,* states that of 590 college degrees held by the 565 Disciple ministers who cooperated in his survey of this field, 410 were conferred by Disciple colleges. A survey of other fields of our present leadership reveals that sixteen of nineteen college presidents, twenty-three of thirty-two state secretaries, seventeen of twenty-four secretaries and associates of the United Christian Missionary Society, two of the three secretaries of the Board of Education, six of seven officers of the Pension Fund, the secretaries of the Association for the Promotion of Christian Unity and the Board of Temperance and Social Welfare, and the president and general secretary of our International Convention have had part or all of their college training in our own church colleges. There is no doubt that the great majority of our missionaries have come from our own schools. One asks the question seriously—where would our church and its widely diversified program be today had it not been for the colleges which we have maintained?

TWICE each year the Disciples of Christ devote a day to the cause of Christian Education. The second Sunday in September, Youth Day, is given over to the cause of our young people, their possibilities, their responsibilities, and their needs. On this day the churches are asked to remember also the work of the Board of Education, which is the general agency of the church functioning for the training of our youth. On the third Sunday in January we observe Education Day. This year it falls on January 17. This is the colleges' day, and the services of the churches are built around themes having to do with the local colleges in the respective areas. To the church that is devoted to the doctrine of "life-end first" in personal, social and international relationships, Education Day gives an opportunity to strengthen the foundations whereby church and college, college and church, may work together for the practical application of that doctrine throughout our social order in years to come.

Student preachers of Phillips University leaving for their Sunday appointments

An Army of Student Preachers

By HARRY D. SMITH

"THE only army which civilization acknowledges," Victor Hugo taught, is the "army of schoolmasters." But there is an army which should be, at least, more significant in relation to civilization than even that of teachers. The effective force of a single real preacher has been deeply and memorably felt more than once, and that in a way to suggest precisely the notion of preachers in comparison with soldiers. When Elisha saw his master, Elijah, going from him for the last time, he mourned him not only as a father, but, also, as the chief defense of the state. His cry: "My father, my father, the chariots of Israel and the horsemen thereof," equates a single preacher and a national soldiery. Likewise, when it fell to him to go hence, his sovereign with tears mourned out the same acclaim. Now Elijah and Elisha are merely examples of that succession which includes Paul, Chrysostom, Luther, Wesley and Beecher, men who struck with words no less really, strongly and tellingly than great captains in the service of states have smitten with sword, shell and bomb. If, then, one preacher can be equal to an army, who shall say what is the force of an army of preachers? That is, of course, of real preachers.

But this is written of a particular preaching host. During several years past, of the 165 to 195 students who yearly study in the College of the Bible of Phillips University, from sixty to ninety have been employed yearly in regular preaching to as many or more churches. Not a few besides those thus employed have preached now here, now there, in churches, schoolhouses, tents and arbors.

Some of these students go as far as 150 miles to reach their pulpits. Thus the lines of whatever light these young men bear run through an area as far as three hundred miles across. Formerly, the student preachers went to their services on trains which radiate from Enid in eleven directions. This recollection brings with it another, that of a certain flagman's witticism. On a Monday morning the flagman was asked about some young men on his train as it sped to Enid. "Oh, those," he said, "why, those are 'empties' going back to the warehouse to be filled." The young men were student preachers of Phillips

University. Of recent years most of our student preachers go to their appointments in automobiles. One, I believe, has gone in his airplane. On Fridays and Saturdays the swift cars may be seen on all the highways and some less traveled roads, carrying bright-eyed, strong-bodied, vibrantly vital men to town, village, hamlet and countryside. And on Mondays the cars with their passengers retrace their routes. Now and then a car has in it as many as five preachers, whom it distributes along its outward, and collects along its inward way.

Incidents of the ways to and fro? Many! Some of them very interesting to the young men, at least. A flood, a bridge is out, a boat is secured, it upsets. The men swim ashore, go on to places of preaching, reach them on time, perform their beautiful offices, smilingly careless of flood and its peril. Or a heavy snow, road impossible for car, refuge in a farmhouse. Later the men walk to a railway station, or, it may be, back to Enid! They are usually on time for their first classes of the week.

ARE they real preachers—these young men? They speak weekly to some ten thousand persons. Some sixty of them had more than thirteen thousand different persons in their latest Easter Day services. They received Easter offerings to the sum of more than $1,100. Others of them made no formal reports. They baptized in the inclusive Easter season more than 300 persons, and received into the church, in all, 449 persons.

But their genuineness appears best in what they do to get themselves ready to preach better. In order to make money necessary to keep them in college, those who have no place of regular preaching do whatever they can get to do that squares with a good conscience. They sell in shops and from house to house all kinds of things from pop corn, neckties, books and aluminum ware to automobiles and insurance. They serve in the kitchens and dining rooms of hotels, restaurants and boarding houses, and behind the counters of lunch-rooms. They carry papers, haul baggage, wash windows, scrub floors, dig ditches. They act as night watchmen. A teacher rebukes one of these last for drowsiness in the lecture room, and finds out later that he works an excessive number of hours, because he must not only support himself, but also send a good deal of money home. Now and then one is faint and practically ill from lack of food, which he foregoes that he may meet his expenses as a student, with such cheer, however, that no one guesses what he is doing. It is noteworthy that some have left good places which they had made for themselves in industry, trade and professions to begin at the bottom in preparation to preach. Some, indeed, have left places already more remunerative than they are likely ever again to have. And some of these young men sell their pure, rich blood to strangers in hospitals for the price of tuition, and they count their act a poor thing in view of the crimson price with which they and all Christians are bought.

The army of preachers now in training here will go far, pull down much that is wrong, and set up much that is right. Its acts in these days of training are a sure promise of this.

Spokane Meets the Depression

(*Continued from page* 11.)

effort by hard labor. An education so purchased will be the more appreciated.

"Look pleasant, please!" The command comes from an attractive college girl operating a camera. It may be any one of the three Spokane girls who are employed at Leo's Studio on the university campus, making pictures and finishing portraits. Leo Ostreicher, the photographer, who took the picture accompanying this article, does the photographic work for the college and in this way pays the tuition of the young women employed in his studio.

One boy has secured an agency for automobile insurance. An arrangement has been made whereby members of the staff allow the amount of the salesman's commission to be charged by the college against their salary accounts and credited on the boy's tuition.

Nor is the use of the method of barter in the payment of obligations to the college confined to the students. The territory contiguous to Spokane University is largely devoted to the production of wheat and other cereal grains. Many of the friends of the college are wheat farmers. Owing to the prevailing low prices of wheat, these friends have found it difficult or impossible to continue their support of the school. In order to relieve this situation, these constituents have been given the option of giving wheat on their pledges. A liberal allowance has been made and in this way old friends have been retained.

Other friends have voluntarily made donations of fruits, vegetables and other produce which can be used at the Commons. Several days of work were given by the women of the church and community to the canning and preserving of fruits and vegetables.

It is the feeling that these features may become increasingly important in the future, providing training for many worthy young people. Spokane University is sacrificing to keep these boys and girls in college; its faculty is sacrificing in order to give them adequate training. The cause of the college is just and its spirit is indomitable.

Transylvania College Travel Study Group—June 12 to July 11, 1931

Transylvania's "College on Wheels"

By HARLIE L. SMITH

AS ONE who has taught the social sciences in one of our colleges I can testify to the practical impossibility of bringing the student into a workshop to study these subjects. Although the college was situated in a city which was rich in history and the materials for the study of sociology, it was possible to give only a smattering of actual experience in the doing of the problem. It was with a great deal of interest that I have followed the experiment carried on the past summer by Transylvania College in her Traveling Summer Session.

The course of study consisted of American Literature, American Education and American History. Traveling in three big buses, the 115 students and faculty members swung from Lexington to Quebec, down the coast to Washington, and back west to the starting point. Such an itinerary offered many opportunities for the student to supplement his lecture notebook with actual participation in many of the social processes going on about him. Classes were held daily but the important thing was to connect the subject matter with the travel in such a way that things read in the text or heard in the lecture were illustrated along the way.

One needs only a little imagination to see the values of such an educational venture in the field of American literature. The student thrilled at the visit to the House of Seven Gables or at the birthplace of Hawthorne or pilgrimages to the homes of others great in our field of letters. Certainly a new appreciation of American literature resulted from such visits.

The history of American education could be brought to the student by visits along the way in a better fashion than is possible in any other way. The calls at the great universities of the east and Canada offered for many the first opportunities to really understand the magnitude of the American educational program.

In the field of the Social Sciences there was probably the greatest opportunities. For those of us who had learned history in the old formal way it was a revelation to be able to relive the early history of the nation at the very places where history was made. Something of the heroism of those early patriots seemed to be still clinging to the old buildings and battle grounds. A new appreciation of what it meant to break with the Old World came to us. As we stood by the bridge where over one hundred fifty years ago the "embattled farmers" stood, we thrilled at the courage of this small band which dared defy the trained military of England.

Great as was the contribution of the formal subjects on such a trip, there were educational values in the impressions gained along the way. The students were brought face to face with American culture. All the forces which have merged to produce this great people were presented. To the student interested in government there was given opportunities to study first-hand the workings of many state governments and two national governments. To many, the way through Canada opened up new vistas. This was their first trip on foreign soil and the warmth of feeling which exists between the two nations was evident and we came away with a new appreciation for our neighboring country.

The student interested in religion was able to study the workings of the great churches where their in-

fluence is greatest. The power and influence of religion were brought home to the student during the stay in the French provinces where the church reigns supreme. Contrasted with that could be seen the lesser influence of the disorganized church of the United States. The Canadian has a feeling of religious security and satisfaction that is existent in few if any places in this country. The sociologists among the group were much interested in discovering cause and effect. Did a contented people result from a strong church or did the church become strong and centralized because of a people who were content with conditions as they were?

The natural grandeur and beauty of North America were forcefully impressed on us as we came down the Province of Quebec and the state of Maine and through the Blue Ridge Mountains of Virginia. We received a new interpretation of "America, the Beautiful."

Contrasted with scenes such as these were the pictures of human misery and human happiness in the big cities. The trip through the Bowery and later up Park Avenue brought home for the first time to many of the students the great inequalities which exist in American life. They saw the magnitude of the problem and the inadequacies of all present solutions. There was the ever present interest in "how the other half lives."

There is enough of the hobo in all of us to be interested in the call of the road. Each new day brought new experiences—experiences which will be remembered long after the lectures heard that day have been forgotten. But I have the notion that these experiences will prove more valuable in making the adjustments in life than much that was put down in the notebook against the examination day.

In four weeks over a hundred students from many different parts of the country became fast friends with a common experience that will keep them welded together for years. In all probability not a few lifelong friendships were formed—certainly there was a feeling of comradeship which never existed on a college campus.

Measured by the standards of formal education the first Traveling Summer Session of Transylvania College was probably not perfect, yet there was more of educational value packed into those four weeks than would be possible in a like period on the campus. The laboratory could not be brought to the student so the student was taken to the laboratory and enough shared experiences were had to provide material for reflection for the rest of the year.

Next year, with a new curriculum and a wider territory to cover, should offer greater opportunities for something new in education.

Elmer Ellsworth Snoddy

(*Continued from page 9.*)

Snoddy left college in his senior year to become a soldier in the Civil War. After the war he became a teacher in the public schools and taught continuously for fifty-five years. Of him his son declares, "He was the greatest teacher, by all odds, I have ever known." Dr. Snoddy's mother was Charlotte Drake from Edinburg, Indiana, and was baptized by Knowles Shaw. On his father's side Dr. Snoddy is descended from Presbyterians and on his mother's from "hard-shell" Baptists. A cross thus between the Presbyterians and the Baptists, he is a genuine Disciple.

Mina Bradley was a public school teacher and a leader of the young people's work in Elmer Snoddy's first pastorate at Mogadore, Ohio. On August 28, 1894, they became husband and wife. During the intervening years she has been his faithful and efficient helpmate. Mrs. Snoddy has taken the burden of managing the home and financial matters so that her husband could be free to give himself unreservedly to his chosen work. Although he began teaching at Hiram College for $600 a year and never received more than $1,200 a year during the eighteen years he was there, yet she managed so well that they were kept free from the burden of debt—the thing that is such a handicap to so many teachers and preachers. Dr. Snoddy writes, "Don't leave her out of the picture. Without her there would not be any picture. If I am to be recognized I think she should be given the praise for she has been the main factor in making my career possible." To this union has been born one son, Dr. Leland Snoddy, who was formerly a teacher but now is a research expert in the chemical laboratories of the General Electric Company at Schenectady, New York. Leland Snoddy is not only an eminent scientist, he is also a very capable musician. His scientific spirit and capacity he inherited from his father and his love of music and literature from his mother.

Elmer Ellsworth Snoddy is a clear and profound thinker, a ripe scholar, a remarkable teacher, a great preacher and a devout Christian. It is seldom indeed that so many notable qualities and powers are combined in the same individual. He possesses knowledge without pedantry, strength without arrogance, virility without boastfulness, sympathy without sentimentality, and holiness without hypocrisy. May he be spared many more useful years with us for when he passes we shall not soon see his like again.

Join With Thousands of Others in Celebrating

WORLD CALL WEEK

January 10-16, 1932

Abundant Material Cheerfully Supplied

WORLD CALL

Missions Building **Indianapolis, Indiana**

A Problem of All Preachers

Is Discussed in Another Open Letter to a Pastor

Dear Howard:

I DO NOT wonder that you are puzzled about "preaching missions." There is so much at stake in the matter that I am venturing to write you about it. Theodore L. Cuyler, famous as a pastor of an earlier day, said that a man's fitness for the ministry was indicated by the manner in which he led his church in its benevolences. Few of us know that when we decide to be preachers.

The ministry is not altogether dramatic. It is essentially a teaching process, slow and silent. A look at the ministry as a whole from this point of view will make it not only normal but inevitable to preach missions.

Let us note two things. The ministry is not purely a personal matter and the missionary enterprise is not merely taking up a collection. Two rather commonplace statements, but let us examine them.

A young man contemplates becoming a minister because of the impression of a personality, usually of some evangelist or pastor. He thinks of himself transformed into a similar personality engaged in activities such as those which impressed him. But that is not the ministry; it is only the more public functions of the preacher.

The ministry is not primarily nor to any great extent a matter of prominence or thrills to the individual minister. It is a service rendered toward the making of a better world. The man who takes up the ministry is committed to the building of a new humanity. This will be labor, strenuous, trying, taxing, with manifold more of drudgery than of dramatics. It takes all there is of a man—grit, energy and devotion. That for the ministry.

Now, for missions. This is not simply the bland and commonplace placing of a few easy coins in the basket; and no more is it an energetic bustling to meet the "apportionment" given by insistent secretaries. It would be a pity to lower the idealism of the missionary vision to the drab mechanics of financial conformity or clubby ecclesiastical respectability.

The missionary enterprise is the advance guard of the Kingdom of God. It is the church coming to grips with the reality of sin and selfishness in the world of men. It is the embodiment in human form of the divine vision of a world redeemed. No cost is too great, no struggle too fierce, no time too long to devote to this supreme concern of heaven and earth. So then the ministry and missions are inseparably bound. Theodore L. Cuyler, the prince of pastors, was right.

It is high time the world builder were at his job with might and main. You ask how a man can present the subject to the men of this efficient machine age. Well, try this on them. This Christian enterprise, whether abroad or at home, has for its objective the raising up of men in whom the ideals of good will, righteousness and reverence may find dominance. Do missions contribute to this end? Look at a few examples.

The leading elder in our church at Akita, Japan, (did you know we have a fine self-supporting Christian church in Akita, with 384 members?) is superintendent of the oldest reform school for boys in that Empire. The Christian message as given by C. E. Garst, one of our earliest missionaries to that land, made such an impression on him that he set about helping some wayward boys. His work developed into a reform school, the first in the land. There are sixty-seven such schools today, a rich harvest of human opportunity from the seed of C. E. Garst's sowing. I call that a building operation of magnitude.

Suttee has largely disappeared from India. The caste system is crumbling. When A. McLean visited India thirty-five years ago, he spoke at a service in Mungeli to seven native Christians. Today there are more than a thousand. Do you see in that the building of a new world?

In the Philippines one of our strong church men has been elected governor of his province. A government official high in the financial department is another. There are teachers, physicians, business men. And out in Africa there are few more effective shepherds of the flock anywhere than Pastor Mark Njoji of Bolenge.

Then in America the chairman of the commission on illiteracy of the United States government is a graduate of our school in Morehead, Kentucky. One-half the teachers in that whole county have been trained in our Hazel Green, Kentucky, school.

Read *God's World,* by Cornelius H. Patton, and know your world and this significant hour. Then John R. Mott's great *Present Day Summons to the World Mission of Christianity.* Your spiritual stature will increase and you cannot but speak.

Yours in the gospel,

ECCLESIASTICUS.

Our Mission Faces China's Poverty

By Helping the Farmer to Help Himself

By FRANK GARRETT

TRUE followers of Jesus must show an active interest in the poor. This the China Mission of Disciples of Christ has always done. In connection therewith we have emphasized education. We were one of the three Missions founding the University of Nanking. We have given all aid possible to its development until it now stands as one of the leading universities of China. To aid the poor in China, food supply and the rural population must have first attention. The University of Nanking is widely praised in China for its aid to farmers. Sixteen mission colleges and universities have formed a Council of Higher Education to promote Christian education in China, and in their correlated program say of the University of Nanking, "The College of Agriculture and Forestry should be the national center for the training of agricultural experts, and its work should be related to all other projects dealing with rural life through a national committee."

Much attention is given to plant breeding. Through many years of expert application of scientific methods the quality and yield have been much improved in cotton, rice, corn, wheat, millet, beans and gaoliang. The last is a type of grain sorghum, not saccharine. The stalk is much used for animal food and fuel, while the grain is food for man and beast. Foreign seed of all kinds deteriorates and is more uncertain so it is usually best to develop native seed.

Two helpers off with Mr. Garrett to demonstrate new agricultural methods in rural districts

Because of the widely varied conditions under which crops must grow in various parts of China, these expert developing stations are widely scattered. Recently the management of the agricultural department of the Yenching University in Peiping was taken over by the University of Nanking.

A great work is being done in testing silkworms and putting on the market disease-free eggs of high quality. A very large per cent of the eggs on the Chinese market are from diseased moths and produce worms that die before reaching maturity. In our sericulture department 1,550,000 moths in 1928 and 1929, and 1,450,000 moths in 1930, were tested under the microscope and found disease free. Their layings were carefully preserved and all sold. This is the capacity of our plant at present. The demand is much greater than the supply.

Millions of good trees have been sold from our forestry department, not only trees for feeding the silkworms, but trees for reforesting the denuded hills, shade and ornamental trees, and fruit trees for the home.

Crop enemies have received the attention of our experts. Rust, smut, insect pests of many kinds are dealt with. Our university introduced a copper carbonate dust cure for smut. This disease is present wherever wheat, barley, millet or gaoliang is raised, and causes a loss of from 5 per cent to 30 per cent in many places. This new remedy has proved so successful that the government is cooperating with our university in ordering it from America.

Cornell University cooperates with our university in plant breeding and in Summer Institutes. In 1926 Dr. Myer started the Summer Institutes which have grown until this year ninety-one picked men were in attendance from government agencies and mission stations. They came from Canton, Peiping, and far-west Szechuen. Nearly every province was represented. Three weeks are given to an intensive study of Manner of Crop Improvement, Plant Breeding, Methods of Testing, Disease and Pest Control, Land Utilization, and Rural Economics. Dr. Myer and Dr. Love from Cornell were both in the Institute this year rendering valuable service.

THE results of the work of the expert must be carried to the farmer. The representatives of the extension department put on free theatricals in market towns, drawing large open-air crowds. The play carries the message. At night they show moving pictures of the new methods and crops. They establish district fairs for competition and prizes for best crop results. They show improved farming implements, irrigation pumps, etc., and make demonstration trips far and wide.

A Farmers' Journal is published by the department, the subscription list now being 1,700. This furnishes a constant supply of helpful suggestions. Booklets and special bulletins brought the total publications last year up to 74,000 copies.

It is now proposed to set aside one of the trained experts for this extension work. The different kinds of soils require a variety of fertilizers, and the local conditions of crop growth call for varied methods upon which only an expert can advise.

Another very conspicuous service is being rendered the farmers in the organization by our department of Loan and Cooperative Associations. The farmers often need to borrow money to buy seed. The bank rate is normally 2 per cent a month, since many farmers, not being first-class risks, keep the rate high. Our department has arranged with the Shanghai Commercial and Savings Bank and the Farmers' Bank to lend through us to the farmers at 1 per cent. We demonstrate to the farmers the advantages of a safe and honest financial association. Last year we loaned money for rice seed in 12 localities through 27 leaders to 784 farmers, from one to forty dollars each, a total of $4,871. This enabled them to plant 1,466 acres of rice. All accounts were paid back in full and on time.

In a similar way a rice-holding loan was issued last year, as rice was at a very low price at harvest time. Eight thousand dollars were loaned through the organization head men, and all was repaid on time except that from one farmer who was two weeks late.

Before 1930 the banks made no such loans, but now are willing to lend any amount our department will recommend. This development was brought about by the activity of our extension man, Chow Ming-I. The same friendly banks also lend money to the farmers to enable them to buy from us improved seed wheat. We arrange with them to hold their crop for seed, if it passes our tests for excellence. We sell it then to their neighbors for seed only. Any inferior fields may be sold at their discretion. Last year we loaned $611 in this way to 14 farmers. It was a poor year, but we received back twice the amount in high grade pure seed wheat. Next year we should receive fifteen times the amount. Thus the farmer is benefited and their farms become seed producers for us. As yet the demand for seed is more than we can supply.

The banks are willing to lend in this same way for farm implements and fertilizers. Thus we are introducing better seed and implements, educating farmers in methods, and cutting their bank interest in half.

The department of agricultural economics of the university has introduced Farmers' Cooperative Societies, and organized twenty for combined borrowing, purchasing, selling or transportation. A few, of course, have failed to make good, but others are proving very sound and profitable.

Our Mission in our various stations cannot have missionary experts in these lines, but we can make use of the work of the experts by cooperating with them in their extension work. In Chuchow, Luchowfu and Nantungchow especially, we have helped to introduce the improved seeds, smut cure and literature. We have traveled with them on their extension trips and introduced them to our farmer friends. This service makes friends for the Mission and gives the church a welcome it would not otherwise have. To raise thus the economic standards of the people is, we believe, the Master's will.

Testing out a new American plow in Shantung

Listening In On the World

A Brief Survey of World Happenings from the Christian Point of View

By JAMES A. CRAIN

THE current economic debacle is now more than two years old, and according to a graph published by *World's Work* in its December issue, was at the end of October far more serious than at any time since the famous stock market crash in November, 1929, with business 34 per cent below normal. The graph, based on a series of twenty-three factors covering practically every phase of finance, distribution and production, takes commodity and financial statistics of January, 1928, as normal and follows the factors of its composite index to 22 per cent above normal in January, 1929. The downward trend which began in November, 1929, became an almost complete collapse in the early months of 1930, and with but little variation continued through the year 1931, standing at the end of October at 34 per cent below normal, the lowest point reached up to that time, and with but little prospects for improvement.

Perhaps nothing has been more marked in the present situation than the helplessness of the industrial, financial and political leaders of the country. They seem hopelessly bewildered by the calamity which has befallen the system which they have built and utterly at sea as to the way out. Like babes lost in the woods they do not seem to know which way to turn. Like an automobilist stalled far from the nearest garage and mechanic, they have tinkered with first one gadget and then another, each time assuring the passenger that the trouble had been found and that we would soon be on our journey. The passengers are beginning to suspect that these chauffeurs of the world's economic machine either do not know what is wrong, or are unwilling to stand the cost of the repairs that are absolutely necessary.

This bankruptcy on the part of our leadership is little short of tragic. From the White House we are assured that the cure for all our economic ills is more of that same sort of robust individualism which has created billionaires and breadlines, wealth and want, profligacy and poverty, that spurns government aid for the unemployed, but enacts protective tariffs, endows shipping boards, guarantees fixed incomes for public utilities and appropriates millions for farm boards. Industrialists who close their own factories to horde their reserves vociferously urge others to spend reserves in order to create prosperity. Bankers talk confidence in the financial stability of the community, but when approached for loans they seem to be utterly bereft of the sort of confidence they recommend to others. Everywhere we are asked to lift ourselves by our own bootstraps. We are in a vicious circle which must be broken somewhere. The Christian thing to do is to break it at the point where the break can most easily be borne. Why should not industries demonstrate some of the confidence they profess to have in our economic stability and start wheels to turning, even though it means reduction of dividends? Smoke coming from factory chimneys will give workingmen something with which to buy goods and will do more to coax reticent buyers into the market than all the good advice which can be given.

A constructive suggestion comes from Governor Philip F. LaFollette of Wisconsin, who on November 24 proposed to a special session of the legislature of his state a program to meet the economic situation involving the appropriation of $17,000,000 of public funds to be used for projects to relieve unemployment, the regulation of hours of labor by the state so as to put an end to the practice of compelling one man to carry the work of two or three men at the cost of extra hours of labor, a system of state unemployment insurance to become effective in 1933 unless Wisconsin industries shall have before that time set effective systems of their own, the equalization of taxation by increasing the state income taxes on higher incomes up to 30 per cent, the levying of a tax on chain stores and a 1 per cent tax on the cash incomes of corporations, with direct control by the people of some of the "instruments of common necessity," with the ultimate aim of effecting a better distribution of their earning power.

Governor LaFollette's program hits center on some important problems which political and financial leaders have for more than two years been trying to evade. Every resource of government and finance has been brought to bear to prevent any sort of governmental program to relieve unemployment save that of throwing the problem back on the very communities worst hit by unemployment. Great industrial organizations have closed their branch plants and then have solemnly declared that the problem of unemployment created thereby is a local community problem. In case after case, those who remain at work are carrying both extra work and extra hours, knowing that the slightest protest means loss of the job. Under the slogan of "getting back to normalcy" income taxes have been reduced four times since the war, in the face of mounting governmental expenditures resulting from the war.

Of course, Governor LaFollette's proposals will be ridiculed by those who have no sure word of their own to utter. He understood clearly the radical and far-reaching implications of his plans, and the amount of opposition which their enactment will stir up. In his address to the legislature, he said, "I am fully aware that the program here recommended challenges the monopoly system at its foundations. I know the power of that system and I know what it can do to the public and even private lives of men who challenge it. I know the attacks, subtle, open, and under cover, to which every one of you will be subjected. You will be assailed. You will be called bolshevists and anarchists and other names that come into the minds of the hired men of the system. Your only award will be the inner satisfaction that if you are successful you will have helped to remake the life of America." In a further statement analyzing the present situation, the governor declared, "a small class of our population have received each year far more income than they have been able to spend. This has gone on to a point where now a small group have such a 'corner' on the medium of exchange, money, that the rest of us cannot get money enough to trade with each other. Being unable to trade with each other, each of us has a 'surplus' of his own particular product, but famishes for the products of his other neighbors."

Winter finds Japan still holding on to large sections of Manchuria in spite of the dictum of the League of Nations to withdraw all troops into the railway zone by November 16. Press reports of negotiations have varied greatly from day to day, now indicating that a settlement has been reached, then reporting that negotiations had fallen through as Japan has upon one pretext or another refused to sanction the League's program. World opinion is rapidly coming to the conclusion that Japanese policies are in the hands of a military clique which is simply playing "drakes and geese" with the powers in true oriental fashion, hoping to wear them down to the point where Japan will be permitted to have her way in Manchuria. That Japan is sensitive to this world opinion was indicated by the precipitate manner in which a "spokesman of the foreign office" replied to a supposed statement of Secretary Stimson which was later proved to be unauthentic and for which the Japanese government tendered an apology. The statement was published by the Rengo news agency, the Japanese Associated Press, misquoting Secretary Stimson and attributing to him sentiments which he did not express. Again the old propaganda methods are at work. Since Rengo is subsidized by the Japanese government, it is to be wondered if the statement was not produced as propaganda to inflame the Japanese populace and thereby enable the military to carry out its designs with more public support.

For the Preaching of the Gospel

By W. R. WARREN

NOVEMBER 16 and 17 in Atlantic City the Seventeenth Annual Church Pensions Conference met. In view of the fear, uncertainty and depression in many churches the meeting was of extraordinary importance as an index of American church life. Nineteen pension boards hold membership in the Conference. Our own Pension Fund was one of the charter members. F. E. Smith, our secretary, was elected chairman for next year.

The magnitude of the work of these church pension funds, the rapidity of their growth, and the soundness of their financial operations are most impressive. These boards now hold over $150,000,000 of assets and their annual income is constantly increasing. Equally reassuring is the wisdom and safety with which their investments have been handled, their present holdings showing only a slight depreciation in market value, and in some of the boards none at all.

As long as the support of the aged and disabled ministers was on a Ministerial Relief basis church offerings for that purpose grew from year to year as other benevolent offerings grew. As soon, however, as definite contractual pension systems for ministers and their widows were established, we witnessed the most remarkable outpouring of consecrated money that modern times has recorded. The reasons for this difference appear when one studies the two methods closely.

Most fundamental and powerful of all these reasons is the fact that in Ministerial Relief we were asking for help for a person or group of persons; in pensions we are magnifying the preaching of the gospel, the divinely ordained office and ordinance of the ministry. The man is frail, temporary, his work, of more or less value, already finished before he comes on the Ministerial Relief roll. Preaching, on the other hand, is God's chosen method of saving the world. It must continue from generation to generation and from continent to continent with ever increasing power.

Each Pension Fund has needed for its inauguration a large prior service fund: $3,000,000; $4,000,000; $5,000,000; $8,000,000; $15,000,000. The $4,000,000 fund was subscribed within one week! The $5,000,000 asked became within one year $8,750,000! A year sufficed for the raising of the $15,000,000 fund in another great communion. Even through the paralyzing conditions of the last thirteen months, the trustees of our own Pension Fund, in their annual meeting December 11, found $3,403,569.68 of recorded resources toward the $8,000,000 goal. And this does not include such items as annuity gifts, unpaid bequests, trusts, life insurance policies and other expectancies. Within the last month $175,200 of these future potentialities have been reported but not counted toward the $8,000,000 fund.

Of vastly greater importance than these imposing prior service funds are the current payments by ministers and churches of 2½ and 8 per cent respectively on ministerial salaries. And these payments are made regularly and cheerfully that the preaching of the gospel may forever be freed from temporal care and anxiety. Herein we have recorded a holy agreement between ministry and people that the preaching of the gospel is the greatest work in the world, demanding evermore the undivided and utterly devoted concentration of those engaged in it. Nothing else could thus claim, and all the more in hard times that doubly prove its necessity, the first place both in the local church's budget and the minister's household budget.

A RECENT and striking demonstration of the way Christ's people meet an opportunity to testify to the primacy of preaching was given by the First Christian Church of Los Angeles, California. When the local church goals in the $8,000,000 fund were first suggested they accepted theirs and decided that they would undertake to meet it by making the next three Octobers tithing months for this purpose. Of course no one then anticipated that October, 1931, would be a month of such reduced and lost incomes as it proved.

Nevertheless, under the leadership of Warren Grafton, the beloved young minister of the congregation, they went forward steadily to carry out their original purpose. Week by week through October at least a hundred and fifty of the members systematically set aside a tenth of their incomes. On the appointed day they made their offerings, not the $2,500 which had been their aim when times were better, but $3,027.14. A. E. Cory, who was present as a worshiper but took no part in the service except to offer the prayer of consecration at the close, says of this victory of faith:

"The pulpit was prepared as an altar, and in a quiet voice the minister asked that the people come forward and lay their gifts on the altar. They began to move from the back—the old, the young, the American, the foreigner, the choir. They were following their minister in acts of sacrificial consecration. It truly was a demonstration of the hunger people have to be led to the higher and greater things for God."

Songs for the Nigh

The Tale Is Spun

Now, the old year's tale is spun.
Turn the pages one by one—
Close the book, the story's done!

. . . . . .

Twelve months 'tis, since Fate begun
With unsparing hand to write
On this first page fair and white
What must stand—unaltered quite—
For erasures there are none.
(Now, the old year's tale is spun!)

There are pages where the days
Walk through dear and pleasant ways;
Chapters, when we could not sing
For our hearts' keen sorrowing;
Human happiness or grief—
There are writ on every leaf.
(Now, the old year's tale is spun!)

Life must teach us every one.
(Now, the old year's tale is spun!)
Peace is found through suffering.
Fortitude comes after tears.
And we learn to raise the psalm
Of endurance, with the years.

. . . . . .

Midnight peals its orison—
Hush! The old year's tale is spun!

—Mazie V. Caruthers.

Echoes From the Old Year

And when, at last, the evening creeps,
When twilight settles, swift and gray,
When dreams are dust, and romance sleeps
Wrapped in the cloak of yesterday—
Ah, then, may I whose soul has thrilled
To all life's laughter and life's light,
Be like a song, as yet unstilled,
That murmurs through the dark of night!

May I be like a gallant song
That takes no count of lonely years,
Of disillusionment and wrong,
Of age and bitterness and tears.
Oh, may I at the very last
Hold echoes from a lovely past!

—Margaret E. Sangster.
in the *New York Times.*

For the New Year

God, for the tender beauty of beginnings,
Hear now the song of praise we lift to Thee.
Dawn of the day and twilight of the evening,
Bud of the flower, a child, the man-to-be,
For these we lift our praises here,
For these and this beginning Year!

God, from the sweet, frail promise of beginnings,
Heed now our prayer, that all things may
Grow with the certainty of day and evening
A life-adoring, ever-wondering way!
God of soft snow and star-crisp height,
Bless this beginning Year tonight!

—Violet Alleyn Storey.
in the *New York Times.*

as Well as the Day

Shouts From the New Year

For we know now every morrow can't be sad,
So forgetting all the sorrow we have had,
Let us wipe away our tears
And put by our foolish fears
And through all the coming year
Just be glad!

—*Adapted.*

Wearing the New Year

I know what I'll do! I'll wear the new year with a light heart. I'll cram it full of expectancy that the miracles of yesteryear may become divinely natural matters tomorrow. I'll leave behind gloom and forebodings. I am weary of this 1931 person. I'll get me a brand new self: wise, carefree and of a quiet mind. I'll forget stocks and bonds. I'll keep my heart on my sleeve and, unashamed, I'll give my warmest love to all alike—if they will let me. I'll turn my work into play. I'll enter the new year unafraid. I'll be a friend. I'll earn my way, not gamble for it. I'll keep a grateful heart. I'll be honest: it's a very clean feeling. I'll not judge—it makes no end of trouble. I'll find out all I can about God. He must be well worth knowing. I shall insist upon the best in books, art, music, folk and not content myself with substitutes. I'll talk to little children: they give out nothing to forget. I'll walk often under the moon and stars—to keep a right sense of proportion. I'll learn to be humble—if I can.

TRIVIA, in the
Indianapolis Star.

I Am the New Year

I am the New Year.

I am the one unspoiled bit of Beauty in God's Universe.

I am Romance, and Glitter, and High Resolution, and—Dreams.

My only Handicap is the dead weight of old Habits and hard-set Ways of Doing Things that I must carry over from the past into my new ministry to your heart.

My one Fear is that some day you also will settle down to the conviction the New is always an Illusion.

My single Hope lies in your chance Faith,

Faith that what has been proved Impossible by long experience can at last be attained;

Faith that Failure is but an Incident and not the End of the Journey;

Faith that some day, mankind will be free from the shackles of his own forging, Childhood will have its chance, and Love will achieve its God-like destiny;

Faith that he who said "Behold, I make all things new" had somehow grasped the secret for making his own dream come true.

Faith that those who share with him the adventure of his self-commitment shall find the secret of overflowing Life.

I am God's plan for girding the loins of his intrepid coworkers in the long, but joyous march to the Goal of His Beneficent Purpose.

I am the New Year.

—*International Journal of Religious Education.*

The Loneliness of the Missionary

By EVELYN UTTER PEARSON

Dr. and Mrs. Ernest B. Pearson are now located at Bolenge, but have labored in the lonelier stations of Lotumbe, Monieka, and Mondombe, Africa.

THE beloved white baby was ill, and her father away preaching in a distant village. She was the pride of all that lonely region of Congo, and her adoring black friends prayed and waited for news. Her fever was rising. "She cries for her father," they said. "Will he never come?"

The young missionary doctor was untiring in his ministrations, trying to be both father and doctor to the child of his friend.

Then the word came that the wife of a Belgian trader, far up the river, was about to give birth to a child, and was all alone! "I cannot go," was the doctor's first thought. "My duty is surely here." But the mother of the sick child was so distressed about that other mother-to-be that she could not sleep. "You must go," she said. "We have a fine nurse—that poor woman is alone, and may die without help." The doctor agreed that he must go, not knowing that the brave mother as well as her baby was to lie ill with a burning fever during his absence. Then how heavily fell the burden on the valiant missionary nurse, but she knew whence came her help, and she was able!

Four long days and nights of paddling in the dug-out canoe for the doctor, followed by a hard fight for the baby; the mother he could not save. Then the return to the station—the question he dreaded to ask, "The baby—is she—?" "Yes, all is well," smiled his young wife. "Now please remember to greet me—I'm glad you're home!"

Before the coming of their baby this couple was alone on this new station for years, before any permanent coworkers came to join them. Though they had come from homes overflowing with life and sociability, yet they will not admit that those years were lonely. "Were there not people around us all the time?" Yes, the people whom they had come to serve, and therefore loved, and they were beloved in return. When at last the child came to bless their home, no long-awaited royal heir was ever received by a kingdom with more real rejoicing. The people of that whole region hailed the child as their own, their pride and joy.

Other workers came to the station, and at last a doctor and a nurse. But when the husband must make the long itinerations into the back country, then the responsibility fell heavily upon the mother. But never, even when her children were three, and she herself ill, would she permit her husband to cut short the much needed visits to the forest Christians.

One time the word came that he had been drowned in a far-away swamp. White friends and black waited anxiously for news, and a deputation went out to find him. They met him returning, and in their joy one faithful evangelist exclaimed, "Teacher, we knew you weren't dead, or you'd have sent us word!"

As young student volunteers, preparing for foreign service, how we thrilled to the call of the far-away places, the untouched millions, the last frontier, and even the challenge of that epigram-maker of the Men and Millions team, "To live in lean loneliness and laugh with God," failed to strike us as a warning. Now that we know the leanness of that loneliness—thank God we know as well that one may laugh who lives with God as nearest friend.

There is always glamour about the far away that leads youth to adventure gladly into the unknown, but when that far-away becomes the near, the unknown becomes the commonplace. Much of its glamour wears off, and the romance fades, if one is not careful to renew it at the fountain of memory and imagination.

When the farthest of our Congo stations was opened it was staffed by one single woman, and a couple who had left their two precious children in the homeland that they might pioneer for God. For a whole year they saw scarcely another white face. Hundreds of miles from a doctor, they had long weeks of weakening tropical fevers. Food was scarce, natives unfriendly, and they were lonely, but faith and work triumphed, and their work remains to praise them.

When we joined them a year later, we found it a decided change from the well-staffed, well-established station on the lower river. It was a clearing in the forest, and dark forest walls seemed to shut us in. When the mails would come, perhaps once in two or three months, then the forest seemed to open and give us a glimpse of the outside world.

We spent ten years there. Our four children grew and became more companionable. The church grew in numbers and in spirit, and the people grew dear to us until we would forget the color of their skins—they were just friends.

YES, one's work is absorbing, and those of us who have our families have all—home, love, and work that is real service.

I feel that it is they—the single women—who give up the chance of having homes of their own, who came alone, live alone—they who literally give their all. It is they who make the real sacrifice, and yet they probably would not call it that, so dear is this work, so dear these people, to their hearts.

One of my friends wrote from Tibet, "Our home, our children and our work keep us very happy and busy. Only when one wants to have an extra celebration of some kind, there is nothing to do, no where to go." How often we have felt that way! If we could just go to a concert tonight and hear some good music, or get in a car and go somewhere—anywhere—or see some old friends or meet some new ones! No matter how dear the family group or how congenial the other two or three coworkers may happen to be, it is a very narrow round, day after day, a year or two or four without a break. You know all each others' old jokes, bright stunts and even favorite foibles, oh, how well!

Every missionary will also testify that his confreres become as dear as his own kith and kin after a "heap o' livin'" together. But I was asked to tell about the loneliness, and though it's against our principles, I'll try to do so—this once.

YES, we are isolated on our up-river stations in Congo. Only a few months ago we were weeks and weeks without mail. Rumors kept coming of a war in Europe—Germany in revolution. Well, the whole world might be at war for all we knew. There was peace at the world's center—our particular point on the Equator.

I spoke before of the companionship of the children in the missionary home. They are at once our greatest joy, our closest link with the nationals, and our most difficult problem.

Can you mothers who send your children to school each morning, certain that they will receive expert instruction, imagine what it would be instead, to sit down and teach them, not only the fundamentals, but all they should have in the arts as well? Instead of sending them to an up-to-date Bible school, Junior church and Christian Endeavor society, to try to give them the equivalent at home—all they are to have in the way of mental, moral, religious and social training?

And far more difficult it is to hold their interest day after day. It weighs on the missionary mother—the thought, "Am I giving them even half what they should have? Half what their cousins at home are getting?" It wears on her to hear, day after day, "We're so tired of going to school alone. What is there to do? If we only had somewhere to go, someone to play with, something to do!" One fun-loving daughter would always come running at the slightest sound of

laughter, "Mother what were you laughing at? Tell me, I love to laugh!"

But they do rather well, these junior missionaries. They know no race prejudice. They love the people, and what greater gift can one give?

Our small table-boy was in disgrace. He had a palaver in the village, and was put out of the church, and my husband said he must be punished. Rather than face this, he ran away. The children missed him and prayed for him each night. After some months we sent him word that the children were praying for him. He came back, took his punishment, went back to work and to school. He showed so much zeal for the church services that we arranged his work so he could attend evangelistic classes.

He grew up, married, and went to preach in a forest village. After the first year he brought in a large group for baptism, and showed withal so much ability that he was one of the three chosen from our station to attend the Institute Crétien Congolis at Bolenge that year. Both he and his wife have made a good record there and developed remarkably under its inspiring influences. Sometimes a few pebbles will change the current—and I have always believed that the love and faith of his small white friends helped this Congo preacher to find the way.

The compensations? They are too many to enumerate. Only the greatest—to be thrown completely upon God, because robbed of every other resource; to know him better because we must; to find in him companionship for lonely hours—help for desperate need.

I heard a great missionary say, "Out there, you will either grow bitter or Christlike." Perhaps most of us find a path between—but there is a chance here to grow—to "grow in the knowledge of our Lord and Savior, Jesus Christ."

With Rice in India

WE OF India have been very much concerned about the march of events in our political world. In all the history of nations, no one ever heard of one man speaking for 350 millions of people. And no one ever believed that an unarmed people could resist force by sheer nonresistance. But things of such meaning have been going on and it is very interesting to live in such a land.

Just now, after five months of separation, Mrs. Rice and Katherine May have come home to Damoh from Kodiakanal in South India. They left Thomas and Donald in the boarding school where they will be until October 25th. I have been here right through the summer. Just as soon as school is out, we plan to take a trip to Kashmir. It will be cold there in November and we will get some of the feeling of having been at home. Our whole family of five will be together and I am looking forward to a good time.

For three weeks this summer we had nine Daily Vacation Bible Schools going simultaneously. The main one was held in our Girls' School here in Damoh, four others were conducted in four school centers of the town and the rest were out in the villages. All of the volunteer workers voted that they got the most out of the work but it was a busy time during the hot summer days. The last day of school was celebrated in a pompous manner. Each leader of a branch school was allowed to spend $1.00 on that occasion. Decorations, presents and sweets came out of that dollar and some forty kiddies were pleased.

One of the great events of the summer was the building of a vocational cottage on our compound. On July 15 a family of nine boys began to live in their new home, and a new family moves in each month. These boys are living as if they were a family in a village of India. Their cottage is a pattern house and is better than most village houses. They are to keep their own poultry, goats and garden, and are getting a lot of good practical experience, too.

The opening of school in July brought 127 boarders to our Home. I have seen 248 boys here but that was after the influenza of 1918. With a smaller number we are able to do greater things on an intensive scale. For example, we have six troops of Boy Scouts and three packs of Wolf Cubs. We are running just about a 100 per cent Scout and Cub program.

It is too early to say what our boys will do in games this year. Last year they took the football cup and the hockey shield from all the other teams of the district. Several of our good players have gone out but others have come in. We have a good strong, healthy program of games going on these days.

The boys persecute me for work. They do not have much money for Sunday school or for Christian Endeavor or for their own needs. I like the spirit and I try to provide them with work. In keeping with this program, the boys are launching out into nearly every sort of work. Shoemaking, leather tanning, gardening, farming, carpentry, smithy, compounding, typing, teaching, preaching, nursing, electrical work are just some of the things they are doing. Throughout the year I try to guide them into the work they can do best. India is going through the same sort of a depression that is being experienced all over the world and getting training places and work for our boys is not an easy thing to do. Just now we have 12 boys in gardening and farming, 13 in tailoring and 22 in carpentry and smithy. Each of the primary school classes has its garden, and each class has its period of work in the handwork room. This was introduced last year and is proving to be a fine thing. Classes for the industrial boys are held in Bible, drawing, arithmetic, and other subjects which are kindred to the work in hand.

Since the election of officers in the Christian Endeavor Society some of the committees have taken an active part in promoting their work. The missionary committee has been holding a Sunday school in the town. Nearly every Sunday a group of boys takes the portable machine and goes out to some village to hold meetings. The prayer meeting committee has fixed up a nice room for reading and quiet and prayer. We placed some suitable pictures and books in this room.

We have just held an institute for our teaching staff of Damoh. Worship, Methods of Teaching, the Project Method, the Pupil, and How to Teach Ideals, were some of the subjects which were studied. T. N. Hill of Jhansi, K. L. Potee of Pendra Road, Fay Livengood and Miss Leta May Brown of Damoh, and some of our Indian teachers, were our faculty.

RAY E. RICE.

Damoh, India.

W. M. Williams Passes

"MR. WILLIAMS left suddenly and peacefully at sundown last night." This was the message that told us of the going of one of the kindest and most courageous workers our brotherhood has ever known, William McKibben Williams. He died near Dallas, Texas, December 3.

Born and reared in Tennessee, Mr. Williams went to Texas where he was for many years a teacher. But his love for his church was stronger, and he became a minister. Passionately devoted to the missionary and benevolent work of his brotherhood, he gave his life to its interests. For a time he was financial secretary of Texas Christian University, and for ten years editor of the *Christian Courier*. Then he became publicity manager of the United Christian Missionary Society. At every task he gave his rare talents unsparingly.

Mr. Williams had undying faith in his brotherhood. He loved the missionary work, and was especially devoted to the work in Texas, to Jarvis Christian College, to the Mexican Christian Institute, and to the benevolent homes in Dallas. May those of us who carry on the work he loved stand true to his ideals, to his faith in his fellow-workers, his brotherhood, and his God. We are all better men and women for having known him.

—IMOGENE MULLINS.

Have Your Church Join With
Thousands of Others
In Celebrating
WORLD CALL WEEK
January 10-16, 1932
Abundant Material Cheerfully Supplied
WORLD CALL
Missions Building
Indianapolis, Indiana

Noting the Changes in Asuncion

By M. L. NORMENT

THERE are foreigners resident in Asuncion who say that they haven't seen any betterment or advance in the life of the city in the past seventy-five years. To us, who have only been absent six years, changes for the better are evident on every hand. Asuncion has grown; business is on a more substantial basis; when we left there were only two auto buses; now the country is full of them. Good roads have come. New dwelling houses and business plants are going up all over town. And we simply can't tell what wonderful changes we note in the school. When we left here in 1924 most of what we see here now was on paper.

What do we see when we come back? In the first place, we come up river from Buenos Aires in a beautiful motorship that makes the thousand miles in seventy-two hours; we disembark at a new port, recently built, and which is by far the best port on the river above Buenos Aires. We drive out to the school in time to enter the special patriotic "fiesta" being held by the students in the commodious Allen-Stone building. We walk about those wide corridors, inspecting the fine classrooms and administrative offices. We find the happiest, most contented group of students we have ever seen anywhere, all delighted with the atmosphere of friendliness and sympathy that has been fostered by those in charge. We hurry over to see the beautiful new Mary Lyons Hall for girls. From its front steps we look out across those two blocks of our property now "grown up" with a great school enterprise, on beyond the flooded river into the purple, mystic Chaco—and we thank God, with grateful tears for the privilege of being back. Belief in and fervor for the work have increased with every day. What is being and has been done here cannot be told in words. In fact, the old students themselves can't tell just what has happened within themselves, but they know a change has come in their lives through their contact with this school. I believe, and I was just told this past week by some of our old students who are now in the higher schools, that ours is the only school here that has a group of ex-students who feel such an attachment for their alma mater that they come back to it, and work with it, after they leave. Our alumni are a very active, interested group who want to see done for others what has been done for them. One fine young fellow, just returned from Buenos Aires where he has been studying medicine, and who has studied in the government high school and college in Asuncion, said to me the other day that those first years of his life here in our school, when we had the cramped little quarters, were the happiest and most profitable years of his life. He was one of the boys whom we had to turn out to the public secondary school after his stay with us for four years, because we had no money to build another classroom. He told me that this school had given him something he had found nowhere else. With the tears coming into his eyes (he is a grown young man now), he said that he wished he could come back and go back to the stuffy little quarters where he came as one of our first students in 1919. Looking up at these fine new buildings he said frankly, "Somehow, I don't like them so much; if I had my choice between the two I would rather go back to the little building where teacher and pupil could live closer together." And the truth is, that I almost had to agree with him. We do need these modern buildings; we couldn't do our work without them. But what we need infinitely more is the opportunity to be with these boys and girls and like a father would be with his children. I never want to see the school a big institution; when it becomes that it will forfeit its opportunity. We need more missionaries right now, that we may create more life. The strength and the adequacy of the missionary force spells the future of this great and growing work in Asuncion—I am convinced of that.

I wish I could tell you how these youngsters have grown. In the six-and-a-half years since we were here they have blossomed into manhood and womanhood. Most of them have turned out well. Some are in the government secondary school and in the university here and in other countries preparing themselves for larger usefulness. They face their future with a new capacity because of their having been in our school. Of that I am earnestly certain. The more I think of it, since coming back, the more I feel that right here is where just as much can be done in the way of creative living as anywhere else in the world. I can get up with a singing heart and walk across from the dormitory to the Allen-Stone building feeling that the day offers opportunities that challenge the very best and highest in my soul. And do you know, that that conviction is just about unanimous so far as the missionary staff is concerned. Where else, if not here, can God's work and will and man's opportunity meet?

IT WOULD be so easy to go on citing instances of improvement on every hand that call for emphasis. I am afraid if I start in to tell what has been done through the recreational program of the school that you will charge me offhand with exaggeration. But I had a good deal to do with what little was attempted along this line in the early years of the school, right from the first day the school opened in 1919, when I put the children to play while Mr. Morton signed them up and allocated them, and I know whereof I speak. I hold no brief for school athletics. And I am sure that athletics are not being, and probably never will be, over-emphasized in this school. I do know that naturally these Paraguayans have known little of the value of a wholesome recreational program until our school has shown them. When we first came there was one sport—it was soccer, or association football. There was one tennis court in the city, very rarely used, and then almost entirely by foreign residents. Now, there are tennis clubs all over the city and through the republic. Schools are playing volley ball, basket ball, tennis, participating in decathlon events and doing track work. There is every year, in August, an intercollegiate tournament, and thus far our school has naturally carried off the cup and most of the trophies. Paraguayan leaders have come to realize that this sort of thing contributes to good health and sound physical development.

BUT more than this, they now see that it teaches cooperation (a virtue sadly lacking in this torn, distressed land). Fair play, develops poise, teaches alertness of mind and body, and helps to decisions and fair judgments. The visible results that have come from what has been done on the play field are so evident that they cry for recognition. Rex D. Hopper has simply done wonders with these boys, and they appreciate him immensely. As I watched him directing the classes in physical education and superintending the play of the students during those first few days after our return, the improvement in the boys' way of playing and their ability to play a real game over that of the boys of those first years was so patent that I couldn't hold my tongue. The job of referee back in my day was terrible, and it was difficult to get through the game without many unpleasant interruptions. These boys now know how to accept decisions; they know what teamwork means; they can lose a match without harboring a vengeful spirit. In fact, they can play a game with one of their own number acting as referee. I think we are all agreed that we can exploit this phase of school life with the greatest profit to the student.

Signs of the Times in Modern India

(Report of a lecture by R. N. Mukarji)

EACH summer the new missionaries of North and Central India come to Landour, Mussoorie, in The Himalayas, for language study. The teachers are both missionary and national. Not only is the language or languages taught, but regular lectures, or help to the newcomers, are given. This summer, while on my vacation in the hills, it was my pleasure to attend the lecture as set forth in the above caption.

Western readers who keep up with mission work and leaders in India will at once recognize the name "Mukarji" as connected with some of the chief families in India, and with some of our most aggressive and cultured Indian leaders. R. N. Mukarji is a Methodist. He has been connected with educational work but, I understand, is now devoting full time to evangelism.

He developed his theme as follows:

I. Introductory Statement.—The missionary movement is more and more becoming the work of the Indian Church; and this is as it ought to be.

II. The Missionary Motive.—It has transformed. Formerly, the missionary had a paternal attitude and a superiority complex. He came to teach, not to learn. He came to expound and emphasize the things and teachings of the West. Today, the missionary has a fraternal, partnership attitude. He stresses equality, not superiority. He both learns and teaches; and he focuses upon Christ, not upon some particular section of the globe.

III. Methods That Make for Harmony.—First, study the Indian people through the Indian Press, and by means of social contact with *all* classes of Indian people. Only through the Indian Press can we learn the real mind and thoughts of the Indian people. The lecturer says he demands neither agreement nor sympathy, though both are desired.

Second, avoid criticism or criticising. India is supersensitive, especially during these days of striving for freedom, *swaraj*. Indians feel that revealing all the truth about conditions will harm their cause, will give things away.

IV. The Church, Its Duties and Problems.—The church must stress evangelism, must be *actively evangelistic*, so that the zeal of the first generation Christians may not be lost to those of later generations. We have been striving in India to gain raw material. This is well; but it would be a pity if, in the zeal of striving after raw material, we were to lose sight of the finished product.

Evangelism is the *normal* activity of the church. We should evangelize all classes.

He stressed the lay ministry system as the possible solution of the financial shortage, the cut budgets of today. This was the system of the apostolic church. This very thing is in accord with the spirit and methods of India, as witnessed by the lay ministry among the Mohammedans, Arya Samajists, etc. It is something in which educated Christians in various professions can render telling service.

The speaker next stressed the danger to the Indian Church today through the vigorous proselytizing methods of Hindu missionaries. In this connection he paid a glowing tribute to his father. He said that his father was a first generation Christian, a converted pastoral Brahman priest. He gave up all for Christ, and did it gladly. He knew what he was about before making the move, and had counted the cost.

One day a Hindu missionary came to Mr. Mukarji and tried to get him to revert to Brahmanism.

"Are you a first or second generation Christian?" was his first question.

"My father was a Christian," was the answer.

"Ah! So much the better. My task will be all the easier. Your father was foolish in giving up so much, but you need not be bound by his actions."

When Mr. Mukarji refused to give any heed to him, the Hindu seemed very much surprised and astonished.

"What does Christianity mean to you?" he questioned.

"Everything!" was the reply. "Christ is my Savior. I have experienced his presence and saving grace. I would *never* give him up."

The proselytist left, but, after about fifteen minutes another came with the same purpose. Hinduism is alarmed at the progress Christianity is making, and is making every effort to persuade Christians to revert to caste. The true evangelistic spirit is the only antidote to this. Only an actively evangelistic church can hope to hold and save its members.

And I, the chronicler, may add to these remarks that the very same thing is equally true of our churches in United States of America. They must evangelize or die. And true evangelism knows neither circumstantial limitations nor national boundaries. All it knows is that the world *must* have Christ.

GEORGE E. MILLER.

Damoh, C. P. India.

How They Do It

THIS summer I spent a month in the Shanghai Sanitarium. This Sanitarium is carried on by the Seventh-Day Adventists. They have nurses from Korea, Japan, Philippine Islands, different parts of China, even from the farthest west province.

A number of years ago when I was at Battle Creek Sanitarium some of the leaders of the Seventh-Day Adventists talked with me about sending missionaries. They did not have any here then and were anxious to get all the information possible that they might begin work in China. Now they have missionaries in all parts of the country. They are carrying on a big medical work, have many large schools, and everywhere they go they have their churches. I do not know of any mission that has grown as quickly as they have.

I talked with some of their missionaries this summer and asked how they could get money so easily for mission work. I was told that all the church members give at least a tenth and many give more. When they join the church that is a part of their religion. They do not just join the church and then forget all about their duty.

This summer a young Chinese man translated a song for their Sabbath school about sending missionaries and money to South America. They sang the song in their meeting and took up a collection for South America. They are teaching the church members in China to be tithers.

I have been wondering if we members of the Christian Church have been emphasizing certain parts of the Bible and have been closing our eyes to other parts. There was never a greater need for money and missionaries than at the present time.

EMMA A. LYON.

Nanking, China.

On the Road to Real Christianity

ONE of our fine young Christian teachers who left us last spring to continue work in Nanking University came back to visit us a few days ago. He has been doing some field work in a project of village improvement. He and a group of other students were visiting villages in the north and he told us about one place that he visited. He found a church organized by five Christians, all of whom had been members of different churches. The poor people of the village have given a little money and their labor and built a house with mud walls and straw roof for a meeting place. They burn tiny oil lamps with no chimneys, they have several different kinds of hymn books, not more than three of any one kind, and most of the people could not read the words if they all had books, but quite a number of the people can sing eight or ten hymns from memory. They don't have any preacher, they meet and someone reads portions of the Bible and they talk about it. They pray and testify and if anyone comes by who can preach they ask him to speak to them. Mr. Chiang, this young teacher, spoke to them three times.

STELLA TREMAINE.

Wuhu, China.

Filomena and Her Superstitions

FILOMENA is thirteen and comes from back up in the chaco. It is apparent at first glance that she has some Indian blood—but with her large dark eyes and straight black hair she is quite attractive. Her mother is a member of our Cramer church. She cooks for a family that will not permit her to keep Filomena with her and she asked that we give her a home. She is in school—just the third grade, for only two years ago she was back in the province where she had no chance to attend school.

In our Saavedra church we have a girls' club organized something like the Girl Reserves of the States. Filomena was elected president of that club and without doubt she was as delighted and happy as if she had been elected president of the republic. When she first started taking charge of the meetings it was done with considerable hesitation and embarrassment but that soon wore off and she was conducting the meeting as though she had been doing that very thing for years.

I have been very much interested in some of the queer stories that she tells. I take it that they are folk tales that have come down by word of mouth for, possibly, generations. Told briefly, two of them are as follows:

Pedro Urdimal was very wicked and when he died God made him count the sands of the sea as punishment. Whenever he finishes counting all of the sand the world will come to an end and everybody will die. However, if children are good they can help prolong the life of the world, for when a good child dies it makes Pedro Urdimal very angry and he throws down all of the sand he has counted. Then God makes him count it all over again and people can go on living.

Filomena and Dee Yoho Ward

A long, long time ago when snakes had wings and used to fly wherever they wished, the Virgin went out for a ride on a donkey. It was a beautiful day and she was enjoying herself as she rode through a small woods. As she came out of the woods a snake thought he would play a joke on the Virgin so he flew at her. It scared her so badly and made her so angry that she took away his wings and made him crawl on the ground the rest of his life and it scared the donkey so that he has never had any children since. And Filomena concludes the story with "May God grant that snakes never fly again and scare the Virgin."

One night at the supper table after a long discussion about saints she wanted to know if the Protestant church believed in saints and when told no she shook her head mournfully and said she didn't know how she could be a member of the church then, for while she would like to not believe in them she was afraid that if she didn't something terrible would happen to her. I fancy there are hundreds of people in just that "same boat" here in this Catholic country.

MAE YOHO WARD.

Buenos Aires, Argentina.

Turning the World Upside Down

THE old chief of Imese is violently opposing our work because it spoils the old heathen customs of his people and he threatens even to poison the food sold to our teachers. But his opposition seems only to strengthen the determination of the young men to follow the better way, even to go out as teachers to their more savage neighbors in the back-country villages. Seven Imese youths are already out in this way and the fire is only well started. This is the place where two years ago a mob for our medical service was held in order by the S.S. "Oregon" engineer. This time the "mob" came at the bookselling hour. Their desire for medical treatment is no less, but the desire for literature and learning is aroused, and after visiting Ngondo the supplies were getting low. Mose saved back several hymn books for other needy posts that we were to visit, but one boy came pleading in tears for a chance to buy one and Mose was melted and the boy went away happily supplied.

The evening service was filled with interest and enthusiasm as the people listened to Mose's fitting message on the Beatitudes, in which he emphasized the eighth one about persecutions. And so we closed with *"Tata na biso ojali na likolo"* (Our Father who art in Heaven).

Twenty-two were baptized at Imese Beach from this and nearby villages, with the old chief raving about the world being "turned upside down." Offerings from these new churches on the river amounted to nearly frs. 1500. ($45.) This is a most encouraging sign of interest. How we wished that we could stay with them!

Lokango Mose needs the prayers of all the brethren. His Christian name, unwittingly chosen, is indeed fitting for his meek disposition and also the place he is called to fill.

W. H. EDWARDS.

Lotumbe, Africa.

Temperance Education in Mexico

ONE of the points upon which we put a great deal of stress this year in Colegio Inglés, San Luis Potosi, has been temperance education. There is a very strong committee of the Parent-Teachers organization which has helped us in this work, and it is probably because of its very active interest that we have been able to develop the intensive program that we have. Each week the youngsters of each grade prepare some special work on temperance. Sometimes the work consists of blackboard drawings, depicting scenes from the life of a drunkard, sometimes recitations, sometimes compositions and health talks, but all bearing on some phase of the temperance program. Then on Thursday afternoon we have open house, at which time members of the Temperance Committee of the Parent-Teachers Association and any other parents that are interested, may visit the various classes to see and hear the work which the youngsters have prepared that week.

Then in conjunction with this program we have had three separate contests to arouse interest. The first was a contest for the best original composition on the question of temperance; the second was a drawing contest for the best poster to teach a temperance lesson; and the last was a declamation contest in which only temperance subjects were used. For this last the school was divided into two groups, the youngsters and the more matured boys and girls of the sixth grade and preparatory department. The winners in these two groups took part in a special anniversary program of the Parent-Teachers Association which was held last night, at which time they were presented with the prizes—books which had been donated by the general director of State Schools. Because of our desire to make the results of our temperance work as far-reaching as possible we arranged to have the program broadcast by the local broadcasting company. So Colegio Inglés went on the air a second time this year, this time in the cause of Temperance. Sr. Rodriguez, the rector of the State Normal School, was present and closed the program with a few well chosen words that gave just the right touch to close the program.

HOWARD HOLROYD.

San Luis Potosi, Mexico.

Two Jamaican Lads

FRANK REID and Fritz Reid were two little boys between the ages of 8 and 9 years, who attended the Drake Street Christian Church Bible School. They were cousins and lived in the same home with their grandmother.

Frank was just an ordinary boy in conduct, while Fritz was one of those restless spirits who apparently made no effort to keep out of trouble.

It was the time of the gathering of the Pentecostal Offering at Duke Street, and the pastor, L. M. Matson, had suggested that each one should make his gift in multiple of twenties, one for each century from the birthday of the church.

Fritz, as it not infrequently happens, was overtaken in one of his lapses and his liberty was restricted as a result to the four corners of the room by Granny.

It was no secret to Fritz that Frank had received a "quattie" (3 cents) from Granny to purchase boobie eggs for himself.

Boobie eggs were eggs deposited in thousands by the "Boobie" birds, on three or four islets or keys situated at distances varying from forty to seventy miles from the coast of Jamaica. These eggs were gathered by the lessees of these islets in the laying season and shipped to Kingston in boxes where they commanded ready sale, being a favorite delicacy with children and grown-ups; the price being three farthings (1½ cents) each.

When Frank came home that evening he went to visit Fritz in his "jail." After an exchange of salutes, Fritz began by his questions to show an anxious interest as to the fate of the "quattie" or the boobie eggs. "Come on now, Frankie, what about those boobie eggs?" asked Fritz. "I am not buying any eggs again," replied Frank. "Why?" was the next question. "Because," says Frank, "I am saving up until I get twenty pennies and then I will put that in for the Pentecostal Fund." Fritz was disappointed, and they began to reason together, in ignorance of a listener in the adjoining room.

Frank could not be persuaded from his intention, and won in the end, as Fritz remembered he also had received a ha' penny from Granny a little while before his confinement, and he decided to set that aside also until he got twenty farthings (1½ cents) for the Pentecostal offering.

It was the night of Sunday, the 6th of July, and the officers were recording the amounts contained in the envelopes brought in, when they came across two envelopes, one very bulky in size, containing two silver three-penny pieces and fourteen pennies marked "Frank Reid." The other, not so pretentious, contained a mixture of pennies and half-pennies, amounting to five pennies or twenty farthings and marked "Fritz Reid." The boys had done it!

CHARLES DE MONTAGNAC.

Kingston, Jamaica.

Vocational School in Action

THE building work of the Girls Vocational School is finished for the present. No, not finished, just stopped, for lack of money. We have less than a third of the buildings we need. We are using two girls' houses for classrooms. And the girls are crowded in their houses. If they all had beds, just small country beds, they could not all get in, but by sleeping on the floor they manage. The houses are well ventilated though.

The school opened July 2nd with fifty girls, and every house was full. At first many were homesick, and some afraid of the jungle. One of the teachers wrote, "Most of the girls have all sorts of wild animals dancing before their eyes, but yet not one has come into the village." As the days go by their fear vanishes, with all the varied interests of the school the homesickness grows less, and they are having a good time.

Each girl has her little garden, and each class a little field. The first has a cornfield, the second peanuts, the third rice, and the fourth *tilli* (sesame). They had a great time making the garden around the well, and today they are fixing up the roads.

The girl guide work was started last week; we have our own little Sunday school, and will soon have the Christian Endeavor going properly. There are so many things we want to do, that it is difficult to find time for them all, just in the beginning. Getting the food supply in working order has taken a lot of my time. We want to teach the girls the value of money and supplies. So we buy the supplies, then have our own weekly market, in which each household buys grain and other food necessities, and they must see that they have a balanced diet and keep within the monthly allowance provided for them! As yet they have not actually handled the money, but that will be done when they get a little more experienced.

We are hampered now through the rains for lack of room. Some time we hope to have proper shops for this work. I hope you will all be thinking of these things and will be ready to give us a shop, or a girls' cottage or a room in the schoolhouse, or a whole schoolhouse, some of these times. This year we had to refuse several girls who wanted to come to this school, and next July there will be fifteen or twenty who should come here from our other schools. Think about it.

ZONETTA VANCE.

Pendra Road, India.

Power in Self-Supporting Churches

THE National Convention of the Protestant churches was held in Aguascalients with more than one hundred delegates in attendance. There was plenty to do for members of the local mission and we were very glad to have the help of Miss Young from Charcas, who gave great assistance to the music of the convention. The local committees were lauded for their splendid efforts in providing hospitality for the delegates.

Very interesting discussions and classes were held during the convention. There were studies in young people's work, social service, religious education, vacation Bible schools, evangelism and training for leadership. Discussions relating to the various problems of urban and rural religious life were held in the afternoon. Inspirational messages were given in the evening. A very splendid program was given by the women of the churches on Friday night in which was illustrated the sad conditions of the Indians in Mexico and the desire of the Christian women of Mexico to carry the gospel to them. A consecration service was held on the last night, being Sunday. All pastors and teachers including the missionaries reconsecrated themselves to the service of the Lord in Mexico. Fervent prayer was made then for the fuller revelation of the Holy Spirit in our lives in order that we might be led to do greater things for Christ and his kingdom this coming year. One of the most helpful signs in the convention was the leadership taken by the Mexicans themselves. It was notable the expressions on their part of self-determining churches throughout the Mexican Republic. More revealing still were the data given to the convention that the churches which have life and power are the ones that are practically self-supporting. One rural worker is directing an agricultural school in his field, sustaining a teacher from his salary which is only eighty-five pesos and is attending to the spiritual neels of several small churches in his field. It was the general conviction on the part of those delegates present that local churches can do much more for self-support than they are doing now.

We were happy to have the presence of Dr. Guy Inman for the last days of the convention. He called our local missionaries together and gave many helpful suggestions for the advance of the work in our field. We were all encouraged by his remarks.

During the week of the convention, a temperance program was held in one of the local theaters. A strong voice was raised against the social sins of the day and for an energetic and educational movement in the country against alcoholism.

L. D. GRANGER.

Mexico.

A Look-In On Our Colleges

International Relations Club

A GROUP of students and faculty members of Lynchburg College, vitally interested in international affairs, particularly in world disarmament as an absolute necessity for world peace, assembled early in November and organized an International Relations Club, which has affiliated with the Carnegie Endowment for International Peace.

The club aims to study the whole field of American foreign policy, to advocate the League of Nations, the World Court, and disarmament as an indispensable means toward building the world community.

Until the time just preceding the World Disarmament Conference in Geneva in 1932, the club plans to study intensively disarmament, the World Court and the League of Nations, and to get a definite reaction on the part of the club membership and the faculty and student body of Lynchburg College, in the form of polls on these vital questions. This information will be used throughout the state to promote interest in the Peace Movement.

Unusual interest has been evinced in this movement on the college campus. Those supporting this cause feel that the youth of America can have a definite influence in bringing about world peace.

ATLANTIC CHRISTIAN COLLEGE

The annual Home-coming was celebrated at Atlantic Christian College on Saturday, October 31, with about one hundred twenty-five former students and friends visiting the campus for the event. A special chapel service, with an address by Felix A. Grissette, of the University of North Carolina, a barbecue dinner and a soccer football game between two of the literary societies, were the chief features of the day.

The annual faculty reception to the student body and members of the Christian church in Wilson was held on the evening of October 16.

At the state convention at New Bern in November the college was represented by the president, several members of the faculty, ministerial students and the college glee club. The glee club gave a sacred program at one of the convention sessions. Representatives and friends of the college also enjoyed a reunion at an Atlantic Christian banquet.

Otto Henderson, '24, who has been serving as pastor of a group of churches in Johnston County, North Carolina, returned to the campus this fall for graduate work, bringing with him ten students who are now enrolled in the college.

BETHANY COLLEGE

Bethany College is to sponsor an Education Day for its students and for the school men of the Ohio Valley on April 7, 1932. Dr. W. H. Kilpatrick of Columbia University will be the principal speaker. Dr. Kilpatrick is professor of philosophy of education and is the outstanding man in his field in this country. At a general meeting for school men and students in the afternoon of Education Day he will speak on the changing concepts in educational practice and purpose. The college will be host to the visiting school men at dinner in the evening, and a discussion of educational problems will follow the dinner hour. President Cloyd Goodnight will preside at the sessions.

Faculty members at Bethany are counseling students regarding vocational choices. Information concerning various vocations has been collected and placed in the hands of these faculty representatives, so that they are equipped to give reliable and up-to-date information regarding opportunities and requirements in these fields. The vocations include medicine, nursing, engineering, journalism, law, business, the ministry and education.

At the invitation of the administration of the University of Pittsburgh the department heads of the college recently spent a day at that institution conferring with faculty members and the dean of the university on matters pertaining to the new curriculum at Bethany, particularly with reference to credit transfers and the new system of upper and lower divisions. A similar conference will be held soon with the faculty of Carnegie Institute of Technology.

BUTLER UNIVERSITY

A tentative date, February 6, has been set for the formal inauguration of Dr. Walter Scott Athearn as president of Butler University. The event will be cele-

The Culver-Stockton College Band; L. G. Fascinato, director

Passing of Mrs. Carl Johann

Mrs. Georgina Johann, wife of the late Dr. Carl Johann, for long a leader in the field of Disciple education, passed away at her home in Canton, Missouri, on November 14. Mrs. Johann was an alumna of Eureka College of the class of 1873. She was the daughter of George Callendar, who served Eureka as president in an early day.

Burial took place at Eureka, the funeral services being held at the home of a son, George Johann.

Girls' Drum Corps, Phillips University, Enid, Oklahoma

brated in conjunction with the annual observance of Founders' Day.

The forty-seventh annual meeting of the Indiana Academy of Science was held at Butler December 3-5.

The Industrial Relations Club is a new organization on the Butler campus. The club was formed to stimulate academic interest in problems of labor and industry and to seek the solution of these problems from a scientific standpoint.

Members of the Butler football squad enjoyed the distinction of being received by President Hoover during their visit to Washington in November to meet George Washington University on the gridiron. The nation's executive devoted a half-hour to entertaining the team at the White House, where he was photographed with them. The team attended services on Sunday morning at the National City Christian Church, where Dr. H. H. Harmon is acting pastor.

"Pep" Girls of Spokane University

CALIFORNIA CHRISTIAN COLLEGE

President C. F. Cheverton and a male quartet, "The Cal-Christian Ramblers," will be heard in a fifteen-minute broadcast over Station KHJ, Los Angeles, every Sunday afternoon at 5:00 o'clock (Pacific time), beginning January 1. The series of broadcasts will be known as "Ancient Heroes Brought to Life." A college president and four college men are motoring through Palestine, stopping each week at the spot where some famous event of biblical history has taken place. Upon their arrival the quartet will sing various United States college songs, and the president will revive some outstanding events in the life of ancient heroes, beginning with the Prophets.

A. E. Cory, Bert Wilson and Arthur Ritchey of the Pension Fund, visited the campus in November. Eleven department heads and administrative officers of the college faculty of twenty-five (all that are eligible) are enrolled in the Pension Fund.

The men's and women's glee clubs, each composed of twenty-eight students, will cover a large part of California in concert tours in February. The men's club will make a thousand-mile tour of the northern section of the state, and the girls' club will make the shorter tour through Southern California to San Diego. Each trip will take approximately ten days.

The Fellowship, a plan launched last January, whereby friends of the college purchase bonds in multiples of $12 each, payable at the rate of one dollar per month per bond, has now enrolled 450 Fellows, whose gifts are used to augment receipts to the general fund.

CHRISTIAN COLLEGE

Under the auspices of the student government association of Christian College, Miss Florence Jackson of Wellesley College was a consulting guest on vocational guidance for women November 23 and 24. Miss Jackson was for some years personnel director for Wellesley College. General talks were given to faculty and students, and group consultations were held throughout her visit. The student association plans to make a conference of this type an annual event.

Disarmament Week was observed at Christian by services conducted by the Y. W. C. A. and by two chapel addresses. R. C. Abram of the department of religion and sociology spoke on "Shall We Take Part in the Next War?" and Dr. James C. Miller, dean of the faculty, discussed "The Absurdities of War."

COTNER COLLEGE

C. S. Alvord of Lincoln has been appointed a field representative of Cotner College. Mr. Alvord was employed by the Board of Education for a number of years, having served in crusades for Cotner, Hiram and Atlantic Christian colleges. He was connected with the regional office of the board in Missouri for three years, and has recently spent some time in field work for the Pension Fund. Mr. Alvord is a Cotner man, well acquainted with Cotner's territory, and joins P. B. Cope and L. Hulser to form for Cotner a triumvirate of effective promotional men.

The Aylsworth chapter of Oxford Fellowship, national intercollegiate organization for students preparing for religious vocations, has had as recent speakers Charles A. Lockhart, professor of biblical literature, who spoke on "Prayer," and Dr. Ray E. Hunt, minister of the First Christian Church, Lincoln, and president of the college board of trustees, whose subject was "Worship."

President L. C. Anderson was chairman of the program broadcast over KFAB, Lincoln, Saturday, November 14, in connection with the national liberal arts college broadcast. Union, Doane and Cotner Colleges joined in the program.

Miss Grace Leigh Scott, special lecturer for the national W. C. T. U., discussed modern moral and social problems at an open meeting of the college Y. W. C. A. on November 2.

Cotner students enjoyed addresses at chapel during the month of November by Mrs. Marvin R. Schafer, formerly Ruth Oberlies, '22, who spoke on Chinese life and customs, Dr. Walter H. Judd, traveling secretary for the Student Volunteer Movement, who also spoke on China, and Dr. David D. Whitney, professor of zoology at the University of Nebraska, whose subject was "Human Heredity."

CULVER-STOCKTON COLLEGE

Albert Blair, for many years the oldest living graduate of Christian University, now Culver-Stockton College, recently died in St. Louis at the age of ninety-one years. Mr. Blair graduated from Christian University in 1859. During his active career he played a prominent part in the formation of several large industrial enterprises, and for forty years was chief St. Louis counselor for the Westinghouse Electric Company. Culver-Stockton will receive $1,000 from the estate of Mr. Blair.

Dr. H. O. Pritchard visited the Culver-Stockton campus in November, giving some time to consultation with the president, faculty and trustees, on matters of the financial budget and the rebuilding of the curriculum. Dr. Pritchard reported the college to be in splendid condition and stated that it is "one of our very best colleges from every standpoint."

DISCIPLES DIVINITY HOUSE

Thirty-six students, thirty-one men and five women, are affiliated with the Disciples Divinity House this quarter. They come from thirteen states and three foreign countries.

Fred W. Helfer, a graduate student in the department of sociology and pastor of the North Shore Christian Church, is president of the Disciples Club of the University of Chicago.

On November 18 Dean E. S. Ames spoke on "How a Great Religion Is Born" in a series of noonday radio services conducted by the *Chicago Tribune*.

(*Continued on page* 45.)

Speaking of Books

How Big Is Your World?

THE Pilgrim Press, Boston, has just issued a course by John Leslie Lobingier, head of the missionary education department of the Congregational-Christian Churches, which will be of interest to those responsible for missionary education in the local churches. This is a course plan for young people of high school age, consisting of two parts, a leader's book of eighty pages, selling for 85c and a student book, same length, price 60c. The first draft of this course plan was prepared by Mr. Lobingier in connection with a curriculum conference held under the auspices of the International Council of Religious Education in which the author represented the Missionary Education Movement. The publication followed its experimental use in a number of church schools, and subsequent revision.

The leader's book is divided into the following chapters or sections: (1) the leader's approach; (2) starting the enterprise; (3) making plans; (4) the enterprise itself; (5) concluding the enterprise. Following this is a section devoted to source material comprising more than half of the space in the booklet and concluded by an attitude test on world relations.

The student's book contains the same source material together with other information which the student will find valuable. Blank pages with suitable headings are provided for class notes, reports and other records. This is not a course of study in the usual sense of the word, with the procedure for every session definitely outlined. It is rather a course plan, or project plan, allowing every opportunity for the members of the group to make their own investigations.

JOY F. TAYLOR.

Fifty Stories for the Bedtime Hour

MOTHERS are constantly in search of good stories for the bedtime hour. In Mrs. Margaret W. Eggleston's new book *Fifty Stories for the Bedtime Hour*, mothers will find stories that have not only an emotional touch but real suggestibility in the field of teaching.

Each year during the lenten season the First Congregational Church of Hyde Park, Massachusetts, sends into every home where there are children under twelve years of age, three mimeographed, bedtime stories each week, or eighteen stories during Lent. Some of these are stories that have lived through the years and have proved their worth in child education. Many of the stories are new and have been written with the thought of the children of the parish in mind—their needs, their hungers, their habits and their relationships with the church. Occasionally one of the stories tells of some noteworthy thing that a child in the parish has done during the year.

The pastor asks the parents to tell one story a night, letting the children retell or dramatize it the next night. In the week-day school of the church, in the church school on Sunday, and sometimes in the junior church, the stories are reviewed or retold. Thus they become very real to the children. Both the church and the parents have come to see how much these stories have helped, and so sending them out has become a part of the regular program of the church. Many of the stories in this book have been used in that way. They are stories in love, loyalty, reverence, obedience, appreciation and service.

They are stories of child life told in a way that will interest children, bring happiness to them, and challenge them to higher ideals.

The most precious hour of the day for the mother is the bedtime hour. Little minds are open and eager for suggestions. When the story is told, and the child is left alone for the night, the uplifting thought, which has been put into story form, displaces others that might be there because of the events of the day. Subconsciously the good works on during the sleeping hours, and the child arises in the morning strengthened for the new day.

CYNTHIA PEARL MAUS.

The Lesson Round Table

THIS is the third year that the Cokesbury Press has issued a novel and most useful type of helps for the International Sunday school lessons. Instead of having one person prepare the material quarter by quarter as is customary with most publishing houses, they have arranged to have Richard D. Dodge edit a book each year, which contains lessons worked out by the world's religious leaders who are especially concerned in the issues and problems under consideration Sunday after Sunday.

The contributors for 1932 include such persons as the renowned Japanese social worker and Christian leader, Toyohiko Kagawa; the world-recognized statistician, Roger Babson; Fred Fisher now of the University Methodist Church of Ann Arbor, Michigan, and formerly bishop of India; Basil Matthews, author of many well-known texts on missions, and author of *The Story of Jesus* and *Paul, the Dauntless;* Robert E. Speer, a statesman in world missions; John Timothy Stone pastor emeritus of the Fourth Presbyterian Church of Chicago; and Helen Montgomery, loved and known for her missionary writings.

Among the contributors who are well known among our own people are Samuel Guy Inman of the Committee on Cooperation in Latin America; Harry Munro, secretary of adult work of the International Council of Religious Education, Charles Darsie, secretary of adult work and leadership training of the United Christian Missionary Society; and Burris Jenkins, well-known minister and writer.

Our own state paper, *The Texas Christian Courier*, says of this excellent volume, "Who would not like to sit in the circle and have each week's lesson discussed and interpreted by these leaders?" Certainly there is a freshness and a vigor about the lessons as presented by these men and women with convictions on great world issues. A missionary leader in the church school can tell by the names quoted, and many others that cannot be mentioned here, how thoroughly this series of lessons is shot through with missionary passion and vision, and will welcome this contribution to their service in the stewardship of teaching.

The material is planned in each case so that the discussion method may be used to best advantage, therefore making it more possible than usual for a stimulating relationship to be maintained between the teacher or leader, and the group of young people, older young people or adults for whom he has spiritual responsibility.

JOY F. TAYLOR.

Books Reviewed In This Issue

HOW BIG IS YOUR WORLD? by John Leslie Lobingier. Pilgrim Press, Boston. Leader's Edition 85c; Student, 60c.

FIFTY STORIES FOR THE BEDTIME HOUR, by Margaret W. Eggleston, Richard R. Smith, Inc., New York. $1.50.

THE LESSON ROUND TABLE, edited by Richard D. Dodge. Cokesbury Press, Nashville, Tennessee. $1.25.

RECREATIONAL MATERIALS AND METHODS, by E. O. Harbin. Cokesbury Press, Nashville, Tennessee. $2.00.

VITAMINS FROM THE PROVERBS, by Marie Welles Clapp. Wesleyan Service Guild, $.25.

Any of these books may be ordered through the United Christian Missionary Society, Missions Building, Indianapolis, Indiana.

Recreational Materials and Methods

WHEREVER a church or community is recreationally conscious, the name of E. O. Harbin is known. For years he has been in demand at camps, conferences and institutes, to lead recreational activities and to train others in the art of leadership. Thousands of church leaders regularly use his book *Phunology* for plans for socials, stunts and games, and for party plans of all sorts and description.

This new book is not planned to sup-

(*Continued on page 47.*)

The Missionary Organizations' Own Section

How Did We Keep This Christmas?

IN A recent Christmas season, we visited in a home where there is a son, a very small boy. This year for the first time, he realized that Christmas had a meaning which other days lacked—that it was different from other days. The little fellow leaned against his mother's knee and smiled in pleasure as he looked at the Christmas tree across the room, its branches shining with glitter and color. He looked at the gifts heaped up around and under the tree and then he gazed in contentment at the pile of his own toys and gifts in another corner of the room.

He lifted his happy eyes to his mother's face and questioned earnestly, "How did Christmas happen?"

His mother replied, "Why, Sonny, it is Jesus' birthday. That is why we have Christmas."

The little fellow pondered for a moment, let his gaze travel again over the gifts in which the family had shared, and then said shyly to his mother, "Well, are we going to do anything about it for him?"

What did we do for him on his birthday this year?

We trimmed a tree with ornaments and color; but did we give a thought to that tree, the leaves of which are for the healing of the nations?

We placed in our homes shining candles and lights of every color; but did we make any effort to carry to darkened lands the Light of the World?

We prepared Christmas meals for our families in which we set before them all the appetizing and savory foods of the market; but did we have any part in sending out to a hungry world that Savior who is the Bread of Life and Living Water?

We gave and received material gifts intended for practical use and enjoyment; but do we realize that the most precious gift in our lives is Jesus Christ and that God the Giver expects us to share him with the rest of the world?

How did we keep this Christmas, the birthday of our Lord and Savior?

God, Let Me Give More

God, let me be a giver, and not one
Who only takes and takes unceasingly.
God, let me give, so that not just my own,
But others' lives as well, may richer be.

Let me give out whatever I may hold
Of material things life may be heaping,
Let me give raiment, shelter, food or gold,
If these are, through Thy bounty, in my keeping.

But greater than such fleeting treasures, may
I give my faith and hope and cheerfulness,
Belief and dreams and joy and laughter gay
Some lonely soul to bless.

—MARY CAROLYN DAVIES.

Dear Members of Missionary Organizations:

How do you like the heading of this page? Aren't you interested to learn that a whole section of each issue of WORLD CALL is being set aside for the use and benefit of members of missionary organizations? The rest of the magazine will be just as valuable and attractive as ever to us, but on this and the following pages will be found messages that are written personally for missionary organization members, program outlines and helps, devotional studies for personal and program use, together with items of information and interest.

Each month your coworkers in the department of missionary organizations will talk to you through these pages. Will you tell us how you like this new section and whether we are helping you to meet your needs in your missionary organizations? Your suggestions and criticisms will be appreciated.

Rekindling the Flame

THE apostle Paul loved his young helper, Timothy, and once wrote a letter to him in which he said: "I am reminded of your sincere faith, a faith which dwelt first in your grandmother Lois and your mother Eunice, as it dwells (I feel sure) in yourself. Hence I would remind you to rekindle the divine gift which you received when my hands were laid upon you; for God has not given us a timid spirit but a spirit of power and love and discipline."

The women who are enlisted in the service of world missions today need to recall in devotion and heartfelt gratitude the faith which dwelt in our grandmothers and mothers as they caught a vision of Christian women's share in the task of revealing Jesus Christ to all the world. The faith of Mrs. Caroline Neville Pearre, the first woman to act upon this realization of women's task and responsibility, was tremendous. Miss Adelaide Gail Frost, missionary of loved and honored memory, wrote these words concerning the founder of our women's work:

"Alone, a woman knelt to pray
In a springtime long ago,
And there came to her the kindling flame
That God-thoughts can bestow.

"She saw a great world and its need—
She rose to send a thought
That grew up to her dream
And grows beyond the answer sought!

"Her thought has traveled o'er wide seas
And touched great lands of night;
Has raised the widow and the child,
Has filled sad souls with light.

"The thousands kneel at prayer-hour now,
Where one true woman knelt;
And there sweet incense floats afar,
Where Christ's love was not felt."

We who serve today need to be reminded of this unshakable faith of our past leaders and we need to be reminded to kindle our divine gift.

We need to rekindle a *Pioneering Spirit* that we may dare to attempt great things for God.

We need to rekindle a *Passion to Share Jesus Christ* with the rest of the world.

We need to rekindle the *Use of Prayer* for our own souls and for power to use it in His name.

We need to rekindle a *Service of Devotion* that we may give ourselves constantly and unreservedly to His task.

We need to rekindle a *Spirit of Sacrifice* that we may be willing to count the cost as Jesus did who was willing to pay the price for the redemption of the world.

"Hold high the torch! You did not light its glow;
'Twas given you from other hands, you know.
'Tis yours to keep it burning bright,
Yours to pass to others needing light."

Stewards? Well, Rather

"De good Lawd dun gib us talents,
De good Lawd dun gib us health,
En ef we'se got any money
It's de Lawd dat gib us wealth."

—*Southwestern Christian Advocate.*

Programs for Adult Organizations

FEBRUARY

Topic—Security for the World's Poverty

THE church, through its benevolent and missionary program, is pointing rural peoples to more abundant living through country fairs, experimentation farms, reforestation, cooperative marketing and loan funds.

Theme for devotions: "Immortal Money," Luke 12:16-21. This theme is developed on page 38 of this issue of WORLD CALL.

The program leader should always turn to pages 6 and 7 of the annual program booklet and to the program page of WORLD CALL before completing her plans.

Leaflet—"Farmers of Japan Are Reached." This short leaflet gives some idea of the new methods being used to help the farmers of Japan find themselves better off, not only economically, but also spiritually.

Leaflet.—"Hungry Puerto Rico." Another short leaflet, giving some idea of the place of the church in meeting Puerto Rico's economic distresses. The person giving the content of this leaflet should review the May, 1930, WORLD CALL for additional information regarding Puerto Rico.

Leaflet.—"Slave—Slave-Owner — Christian." This is the second of a series of character studies of women nationals in the various foreign countries that have been reached for usefulness in the kingdom by our own missionary work. This is the story of the wife of the captain of the steamboat "Oregon," Mrs. John Inkima. Do not endeavor to give this as an impersonation or in first person, as can be done in the case of other nationalities.

Article.—"Our Mission Faces China's Poverty," to be found in the January, 1932, WORLD CALL.

Article.—"Not Without Witness." (The story of twenty-five years of agricultural missions in Tibet.) Even though it has become necessary for our people to withdraw at this time our work in Tibet, the things that have been accomplished in the name of Christ have been vastly worth while to the Tibetan people—Rural Supplement—"The Lonely Billion."

Free Material.—If the organization with which you are connected is especially interested in India, you might be interested in having reviewed two articles that appeared during the past year on the attempts toward helping the farmer of India in his agricultural needs. One was a leaflet called "Insuring One Square Meal a Day in India," by Walter Menzies; the other was an article in WORLD CALL, which is available in a reprint edition, called "Better Farmers for the India of Tomorrow," by Ray E. Rice. Although they were recommended for use last year in the study of India, a review at this time in connection with the needs of rural India will not be amiss.

Article.—An interesting article on rural education in China, made possible by a gift from India, is found on page 26 of the June, 1931, issue of WORLD CALL, under the heading "India's Gift to China." (A wheelbarrow exhibit.)

Poster Suggestions.—Refer to the December rural supplement for pictures appropriate for this theme. The article on page 18 of the June, 1931, WORLD CALL, entitled "Planting Christianity in Japanese Soil," will provide excellent pictures for a poster to accompany the leaflet on Japan provided for this meeting.

High Points in Our Rural Work

Africa

Bolenge

Our work has felt the full force of the world financial depression. Many commercial enterprises have gone into bankruptcy throwing hundreds of natives out of work.

All agricultural and station upkeep is being carried on by the 25 boarding school boys. Approximately 333,000 bricks were manufactured during the year.

The Press Department, with reduced personnel, accomplished more than ever. Four new books were given the natives besides regular quarterlies, etc.

Mondombe

The brick work on the new hospital is complete and ready for the roof. Men have been busy getting out lumber for this building and completing other unfinished projects. The schoolboys have earned their "board and keep" by cutting grass, working paths, bringing sand from the river, and digging in gardens. There has been a scarcity of food and our people are all undernourished.

Monieka

Students worked five hours daily. Gardening produced much food for dormitories. A new orchard was planted; bricks made and burned; new steamer beach worked and long cliff-approach dug.

Wema

The church building is nearing completion. Over 100,000 bricks were burned. One brick building for native occupation is finished and plots laid for six more. Twenty acres of land were prepared for use as boys' gardens and an athletic field is being constructed.

China

Chuchow

Visits are made regularly by pastors and members to nearby villages where meetings are held in homes. Reading and game rooms, kept open daily, are well patronized. Several primary and night schools are conducted for children and adults. Some of the students go in groups to villages teaching others to read. Our pastors cooperate with the government in famine relief.

Luchowfu

Property formerly used for San Ruh boys' school was repaired and made a rural Christian center.

Three trips were made to country stations, extending evangelistic work, and further introducing improved wheat seed, cotton seed and cure for wheat smut. Under the auspices of the Community Welfare Association industrial work was started for very poor women.

India

Work was done in 1,054 villages.

Various efforts have been made to help village people solve their economic problems. At Pendra Road about 55 acres of land were rented out to village Christians and the rent was used in improving the land. Pendridih, near Mungeli, is a regularly constituted Indian village with a "Malguzar" who is the head of the village and a "Makadam" who collects the annual taxes. David Rioch is the Malguzar. The residents of the village hold their fields according to laws governing village holdings. Some families own their own land, while others work for wages as farm laborers. There is a cooperative bank and the farmers are fairly well-to-do. There is a somewhat similar project at Fosterpur with H. P. Gamboe as Malguzar. Some Christians rent land from the Mission. Others buy land for themselves.

Japan

Fukushima

Harunomachi Church leads in rural evangelism. Rural evangelism is receiving great impetus from the Kingdom of God Movement.

Besides receiving the united attention of the churches, the rural areas are being reached through the Newspaper Evangelism Organization. This work has developed rapidly, evidenced by increased correspondence, subscriptions to the *Kingdom of God Weekly*, calls for meetings in inquirers' homes and the volume of literature sales. A seven-day institute for farmers was held at the Fukushima Church.

Mexico

The pastors in the rural sections did fine circuit work and shepherded well their flocks.

New possibilities have opened for the splendid service of rural nursing under the direction of Miss Florine Cantrell, and several visits made to needy centers.

Programs for Young People

Circle

(For young people, ages 18-24)

1931-32: *In Many Lands.*

February Theme: *In the Land of Latin America.*

Worship Theme: *I Cannot Forsake the Christ.*—Sadhu Sundar Singh.

Interest Groups

HAS your Circle divided into the interest groups according to countries? Every individual will have a preference for a special country. If you are not intending to use the interest groups according to countries, then why not arrange for a general discussion on the theme, "The foreign country in which I am most interested"?

Poster

It has been suggested that it would be interesting to have a poster relating to the field studied each month. The facts found on page 23 of the program yearbook would be used together with pictures which may be gleaned from WORLD CALL.

The Radio

How many of the Circle members are familiar with the Spanish programs on the radio? The "Los Amegos Hour" presents some of the lovely Spanish music and leads to an appreciation of these friends of ours to the South.

The Program

In the program packet may be found three articles relating to our Latin-American friends.

"Our Friends as I Know Them" introduces us to our neighbors in Latin America.

"Over the Border" is the story of one of the leaders in our work in Mexico who has been trained as a Christian worker.

"Glimpses of Latin America" is in two sections and may be given by two members. The first part, "Paraguayan Portraits" helps us to become familiar with the home life of the people of South America, and the second part describes our school.

Other Material for the Program

On page 23 of the program yearbook, "In Many Lands," you will note the many references to the 1930 WORLD CALL and books.

World Fellowship Meets

World Fellowship Meets for young people of the Circles and Hi Triangle clubs will be held in several states. Watch for the announcement of the time and place.

Attain Goals

March is the close of three-fourths of the missionary year. How about the goals? The executive committee should make plans for the attainment of all aims by June 30.

Senior Triangle Club

(For boys and girls, ages 15-17)

1931-32: *World Highways.*

February Theme: *The Magic of Friendship.*

Worship Theme: *When you think of the woman's power you forget the power of the woman's God.*—Mary Slessor.

The Magic of Friendship

OUR program, "The Magic of Friendship," centers around the telling of the story of those who know not the Christ.

The first program material is built around the theme, "Sharing the Abundant Life." This article gives excerpts from letters which have been written by our missionaries. Perhaps you haven't thought of the various ways of telling the story, e.g.: The missionary who goes into the bazaar and puts into practice honesty and fairness; the medical missionary who heals and tells the story of Christ; or the group of laymen who form teams and go out to share the story with others.

The sketches, "Now They Tell the Story," present several characters who have heard the story, and in turn have gone out to tell it to others. These characters are selected from Africa, China, South America and India.

The Poster for the Month

See page 23 of the program yearbook, "World Highways," for interesting facts and figures relating to the evangelistic work in the ten fields.

You might use the picture of your own church and from it extend lines showing the part it has in evangelistic work. Or you may wish to make separate posters, e.g.: Use a picture of one of our churches in the foreign field which may be obtained from WORLD CALL. The statement "The value of the 219 church buildings," etc., or a picture of a native worker and the fact "1801 native workers help to tell the story."

Highway Guides

In "Highway Guides" you have listed five articles from WORLD CALL from which you may find an abundance of resource material to supplement your program material.

Discussion

Have a discussion in which the young people may have a part, on the subject, "Why I should like to be an evangelistic missionary" or "Ways I would choose to tell the Story."

Interest Groups

Is your Hi-Tri divided into the four interest groups representing the various types of workers on the foreign field, e.g.: the evangelistic group, the educational group, the medical group and the industrial group?

Intermediate Triangle Club

(For boys and girls, ages 12-14)

Winter Quarter, 1932: *Trails of Discovery in World Friendship With Friends in China.*

February Theme: *Accomplishments of Disciples of Christ in China.*

EVERYBODY is interested in China nowadays and wanting to find out all he can about what we call the New China. In our *Trails of Discovery With Friends in China,* you will find the story of Jimmie Yen and others who belong to the New China and yet are strong Christian characters. One of our missionaries at home this year on furlough has given us an excellent picture of these changing attitudes in the following poem:

APROPOS OF BOWING

By Lois Anna Ely

Young China is not bowing very low!
Kwan Yin, preeminent to all the gods,
To Buddha's self, if one looks at the hearts
Of those who burn their incense at her shrines;
Kwan Yin, the merciful, compassionate
Goddess who folds a child within her arms,
So like the Virgin Mary with the Christ:
Kwan Yin has had a birthday!
To her temple all day poured a steady
Stream of devotees to light their sticks of
Incense at her sacred lamps, then bear them
Reverently home, for incense if thus
Lighted purifies the meanest hovel.
My friends went:
Father, mother, boys and girls.
I asked about the worship of the day.
They painted me a picture full of joy:
A temple gay with lanterns and red scrolls,
With large red candles and the curling smoke
Of incense forming dragons in the air;
I saw the constant stream of devotees
Prostrate themselves before their patroness,
Lay on her altars gifts of flowers and food.
I asked them if their family kowtowed, too.
The sisters answered, "Mother did."
"And you?"
Their younger brother interposed, "You bowed
Down, too."
A warm flush of confusion swept
Each sister's face. Then candor won.
"We did,"
The eldest sister said. Her offhand phrase
Epitomized the worship of her day.
"We did bow down." Abashed she blushed again.
"We bowed, but we did not bow very low."
Young China is not bowing very low!

Devotional Study for Missionary Societies

FEBRUARY

Immortal Money

Song.—*I Gave My Life for Thee.*

Scripture.—*The Parable of the Rich Fool.* Luke 12:16-21.

Song.—*My Savior, I Love Thee.*

JESUS has sketched in this story in one sentence the essential features of a portrait of a fool—"He layeth up treasure for himself, and is not rich toward God."

Someone has estimated that nearly one-half of the sayings of Jesus have to do with the getting and spending of wealth. As we observe how great a force in making character and how severe a test of character is the getting and spending of money we understand why he gave right principles in relationship to possessions such a prominent place in his teaching.

It almost seems as if this parable was written for our busy, active, successful American people with our tremendous wealth and prosperity. The rich man portrayed was the sort of man we disciples of today call wise, kind-hearted, thrifty, energetic and efficient. We praise and honor him and delight to call him a typical American. But we cannot forget how Jesus one day looked at this man that we call eminently successful, and said of him—"Thou fool!"

The parable is not a denunciation of wealth or thrift but seems to be rather a plea for greater thrift, a warning against the danger of spiritual poverty. All the value that money has is due to the amount of life that it stands for. Life consisteth not in things, but things may become instruments for enlarging life.

Earthly treasure rightly used may help us to gain heavenly riches. Jay Stocking says, "Whether a person takes his money with him or not depends upon the things for which he has exchanged it. An American traveler let us say, in a strange land, has a pocket full of American money but he cannot buy a newspaper or a breakfast roll. His American money must be exchanged for the coin of the realm. Likewise a man cannot carry his American money with him into the better country! It will not pass current there. But he may exchange it for the coin of the spiritual realm."

Money that is invested in the welfare of immortal lives becomes immortal. "The money that has been invested in the training of boys and girls, white or black, brown or yellow, who are today making good as forces for righteousness in the communities in which they reside, is immortal money. There is therefore no reason why a man must leave his money behind him. The aspiring man plans to take it with him and to make it as immortal as his soul."

The world was never in more desperate need of the things that money can furnish. When one even for a moment contemplates the handicapped unfortunates of the earth, he realizes how often the deep needs of humanity can be reckoned in terms of money. "Money is a very awesome thing. The bill you hold in your hand may be the admission price of some child into life and some life into immortality." How serious then becomes the spending of the margin which we may spend selfishly or to make possible opportunities of life for some of earth's less fortunate ones. Whoever uses his wealth, whether great or small, to make homes brighter, to make hearts happier, to make lives better, is investing not for time but for eternity. If we are not rich toward God the folly is in us, not in our circumstances. We may find openings for spiritual investment at every hand and we can have some share in exchanging earthly coin into immortal riches.

Song.—*Savior, Thy Dying Love.*

Prayer—

"Lord and Savior, free us from the love of money;

Reveal unto us the utter worthlessness
Of earthly prosperity, earthly fame, earthly dignity
In view of thine eternal realities.
Strip from us all earthly treasure,
However precious and adored,
Which sunders us from thee and hinders us from living unto thy glory alone.
Give us a high and invincible poverty of spirit,
Content with a bare sufficiency of worldly goods,
Restless and ill at ease, if more is given,
Until it be lost again in sharing with our brethren."

LELA E. TAYLOR.

Good Ideas That May Be Used Anywhere

Christmas Gifts for Tibet

IN THE early months of 1930 the woman's missionary society of Richmond Avenue Church, Buffalo, New York, conceived the idea of sending to Marion H. Duncan, Batang, Tibet, a package of Christmas toys and useful gifts.

Following the call there was contributed over seven hundred articles, weighing one hundred and twenty-five pounds. There were balls, dolls, pencils, tablets, Rogers' knives, scissors, games, Christmas boxes of paper and seals, sewing kits, etc. This was packed in seven packages of eighteen pounds each, to comply with postal requirements, and was mailed in June, with the expectation that it might reach Tibet by Christmas, 1930.

A letter from Mr. Duncan states that the packages were received in May of this year—eleven months on the way—but would be very useful for Christmas, 1931.

G. M. KIRBY.

Buffalo, New York.

A Silver Tea

THE I Try Missionary Society of the First Christian Church, Burlington, Iowa, held a Japanese silver tea, with program of music and a two-act play, with the girls who served tea dressed in Japanese costumes. The proceeds were used to buy material from which the girls made two dozen print dresses, a dozen gowns, twenty-seven linen towels. They also purchased a dozen cotton blankets. This is all being sent to Dr. Hope Nichoson in India in time for Christmas. Each girl wrote a letter to be given to a girl of her own age in India.

MRS. E. A. NIEHAUS.

Burlington, Iowa.

The Church of Tomorrow in Kingston, Jamaica

Younger members of King's Gate Bible school, with officers and teachers. Leslie M. Matson is the missionary pastor and Mrs. Matson superintendent of the Bible school.

Echoes From Everywhere

Service That Counts

Recently there was a cholera epidemic at Hatta. The government doctor at once came to the Christians and asked them to be inoculated as a good example to the rest of the people. This they did with the result that many people were inoculated and many lives thus saved. For a long time the people of Hatta were inclined to look down upon our Christians but that is gradually changing. During the epidemic one of the neighbors of Evangelist Otta came down with cholera. Other people were afraid to go near the place but Otta did all that he could to help the doctor save the sick man. In spite of all they could do the man died, so Otta made the necessary arrangements for them and went with the family to the burning ghat. They expressed their appreciation of this service and invited Otta to their house for a meal.

Near the home of Evangelist Paul in Hatta a house caught on fire some days ago. When Paul got there the neighbors were helplessly looking on. Paul at once climbed to the roof and asked the people to bring water. Others then got on the roof, and under his leadership they were able to put out the fire. Needless to say that family is now very friendly to Mr. Paul and his family.

FAY E. LIVENGOOD.

Damoh, India.

Sharing the Gospel In Africa

We have been on a trip a day and a half above Monkoto, and one evangelist there goes from ten to fifteen days beyond that in itinerating. You know Lotumbe never did know the borders of her responsibility. Her people have always taken the commission as a real command, and they went and still go preaching the great news. I marvel at them all the time. I still marvel that even in this time of adversity they will not countenance the idea of reducing the number of preachers so that they can have a larger share in the offerings of the church. "No," they say, "That is not our way. What we have we'll share with all of us. The gospel has to be preached. We are not going to reduce the number of preachers."

Do you like that idea of life? We grown-up white people find it hard to imitate such practice. But children find it great fun, and from such actions they get many a thrill. The African is the same. He has been drilled through centuries by adaptation to meet the need as it comes and not worry about the future. Now he has a new motive—the hope of the gospel. Why think about giving up the job because the times are hard? Really this attitude is most helpful to me, and I hope you will find it so, too.

HERBERT SMITH.

Bolenge, Africa.

Lay Members At Work

The Volunteer Preaching Band, composed of lay members of our church in Wuhu, China, have gone out preaching in groups every week during the fall, frequently three times a week. A large number of people are being reached with the gospel message and the Christians themselves are developing through this service. They take tracts and Scripture portions and recently they have been taking simple medical remedies to help the people in need. Pastor Cheo and Miss Cammie Gray are the advisers of this group of volunteer workers and gather the group together once a week for prayer and training and the plans for each week's work.

There has been a marked increase in our church attendance at night, frequently between 200 and 300 non-Christian people. Besides, a number of our members are very faithful about coming at night to help with the singing and caring for the crowds.

CAMMIE GRAY.

Wuhu, China.

Senorita of the Spoon

School is well under way now at Colegio Morelos, with an enrollment of 175 pupils in all departments.

Miss Cantrell has been giving all the children in school a physical examination. I do not think a spoon is an indispensable instrument in the nurse's kit in the States but it is in Miss Cantrell's outfit and she has used it very effectively in examining mouths. Well, this has given her a new name, for one day a little boy in the second grade asked if the "Senorita of the Spoon" was coming that day! She has been the "Senorita de la Cuchara" ever since.

In my new Economy class, we have been studying the history of cookery, so one day we made some curry and rice to see what kind of food is eaten in India. While we were eating it, one of the girls wondered if Gandhi ate this also.

RUTH LESLIE.

Aguascalientes, Mexico.

A Word from China via Honolulu

Miss Edna Dale, formerly missionary to China, and now superintendent of the Chinese Mission of First Christian

Volunteer Preaching Band, Wuhu, China

Hidden Answers

1. What forward-looking steps have some of our colleges recently taken?
2. How are some of our colleges meeting the depression?
3. What is the peculiar function of the Christian college?
4. When is Education Day? What is its purpose?
5. When is WORLD CALL Week? Is your church planning to join with thousands of others in observing it?
6. "What we have we'll share." Connection?
7. Who is the "Senorita of the Spoon"?
8. "Mother, what are you laughing at?" Who said it?
9. What college will broadcast in January?

Church, Honolulu, Hawaii, sends us an excerpt of a letter recently received from a friend in the Bible Teachers' Training School for Women in Nanking, China:

"You will be interested in the prayer meeting that has been held daily in the Kung home at the request of Madam Chiang Kai-shek. Only some of the leaders attend, taking turns, as they didn't want more than twenty at one time. I have been three times and Madam Chiang was there each time. She is a lovely person to meet and speaks perfect English. Yesterday Miss Shaw led and General Chiang came in with her for part of the meeting. We are so pleased over the way in which they are earnestly seeking guidance and calling upon people to pray. Many prayer groups are meeting these days."

Miss Dale adds:

"This is indeed a brave thing for the President of China to do for it almost certainly means ridicule and persecution. What could more clearly indicate the reality of his recent acceptance of Christ and entrance into the church? His wife is from a fine old Christian family of Shanghai (Soong) and she is evidently a true 'helpmeet' for him.

"How they do need our fellowship and help through prayer in this dark hour! May this call of theirs be an inspiration and spur to faithfulness in heeding Paul's admonition, 'I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for kings and all that are in high places.'"

An Active Missionary Society

We have twenty-four active members in our missionary society at Hazel Green, and many others who attend.

We had Veda Harrah as our guest recently at an evening meeting, with a dinner at the school to which the husbands of the women were invited. She thrilled and saddened us as she spoke of conditions in India. Miss Harrah taught here at Hazel Green Academy for seven years before going to India.

We are working on Woman's Day and are planning a *big* time for January when Mr. and Mrs. Allen Huber of the Philippines will be with us. Mrs. Huber was Daisy McLin and one of our own girls.

MAUDE M. ROSE.

Hazel Green, Kentucky.

Eager for Schooling

Mr. Watts started work on the new home for girls today. The bricks have already been burned and cooled so we will be seeing real progress as the days go by. While we were on a trip recently, several little girls begged me all day like this, "Mamma, I want *Basimuki.* Mamma, I want *Basimuki.*" When evening came and they had not gone home I said to them to call their parents and we would ask them. One little girl, Mpeci Josephine, ran home and in a little while her parents were standing before me to see why they were called. I told them about the school and that she would have to stay with us three years without going home. I told them how we would help her and protect her, that we would feed, clothe and educate her as best we could and care for her spiritually and physically. They were very happy at the arrangement. We left the other two girls on the beach the next morning as we pulled out from the shore, crying, "*Basimuki,*" but their parents were off fishing and could not sign the required papers. We told them to come to us when the new home was finished. We hope to care for eight girls there. It would make you happy indeed to see how caring for the girls actually makes a new nation for the future.

RUTH MUSGRAVE.

Lotumbe, Africa.

Hearts Made Glad at Jacksonville

The young people of the church at Sanford, Florida, had no money to send to the Florida Christian Home at Jacksonville, so they have pledged to send vegetables and fruits all through the winter. They gather the products themselves and the St. Johns Transportation Company sends them to Jacksonville free of charge. Three hampers of string beans were sent recently.

Donations of fruits, jellies, vegetables and eggs have been sent to the Home from other sources, and a check for $75 from John Myers of Ashland, Ohio, provided the Christmas dinner, while eleven chickens were sent from the Lake Butler church for Thanksgiving dinner. This is the third year that Mr. Myers has sent his check for the Christmas dinner at the Home.

What Christian Training Does

One morning recently two Hindu boys living in the heart of our little city, who are pupils in our Boys' Middle School, heard that a very old woman had died in their neighborhood. Her only surviving relative, so far as anyone knew, is a daughter who is an old woman herself. For some reason the old woman had been put out of caste, hence her caste people had no concern for her. As a result the municipal officers could only turn the body over to the sweepers for disposal in their gruesome manner.

These two boys were touched by the heartlessness of it, after having imbibed ideals of helpfulness in the daily teaching in a Christian school. They hastened off to school to report the matter, and with others of their classmates, attended by one of the Christian masters, returned to the scene at once and secured permission from the authorities to care for the forsaken old woman. Permission was granted and they gave her a decent burial. Think you that their Hindu neighbors would not be impressed?

MRS. F. E. HARNAR.

Bilaspur, India

In Memoriam

Mrs. Amy Belle Humbert, November 15, 1931, Cowan, Indiana. Faithful member of church and missionary society.

Mrs. Vida E. Botthoff, June 27, 1931, Joplin, Missouri. Founded the mission which became South Christian Church, also the missionary societies of Joplin and served as president for many years.

Mrs. Virginia D. Wayman (Mrs. J. C.), October 21, 1931, Moundsville, West Virginia. Active member of church and missionary society.

Miss Emma Fulker, October 31, Winchmore, England. Charter member of Hornsey Church and warm supporter of missionary work, holding annuity bonds in Foreign Society and United Society. Age 85.

Mrs. Wilkes Bond, November 18, Lawrenceburg, Kentucky. Superintendent of junior department of the church more than twenty years, officer of missionary society and member of official board of the church.

Gifts For The Children in Omaha

Hillside Christian Church, Wichita, Kansas, sent a box weighing fifty-eight pounds to the Child Savings Institute of Omaha in November. The box contained 138 used garments and 119 new ones. Among the articles were dresses, wash suits, skirts, sweaters, bloomers, underwear, infant's garments, hose, etc. Great interest was taken in making the clothes for the children because Mrs. Howard Scott, who is superintendent of the Institute, is a member of the Hillside Church.

MRS. CARROLL O. STUCKENBRUCK.

Wichita, Kansas.

With the Girls in Margaret K. Long School

Joshi Sei Gakuin began its fall term with 500 students. The Y. W. C. A. sent nine girls as its representatives to the conference at Gotemba last summer. Seven of the nine are members of the committee which has charge of the Y. W. C. A. work here at the school, and they have returned with a number of new plans which they are trying out.

The Y. W. C. A. now has charge of the Friday morning chapel service and the girls take turns in leading.

An offering of $31.45 was taken at the school for the China Flood Relief and was sent through the Japan Christian Council.

HELEN L. RICHEY.

Tokyo, Japan.

Station UCMS Broadcasting

DR. GEORGE W. HORTON, who is now on his way to Africa as a missionary, made a fine record in Brussels, Belgium, where he stopped for some studies in tropical medicine. He learned to speak French so quickly that he was able to take the difficult examinations and pass with full credit with those who were taking the course, a most unusual achievement. This enabled Dr. and Mrs. Horton to get off to Africa sooner than was expected.

Aguascalientes, Mexico, where our mission has a fine work, now has a broadcasting station. It has been heard as far north as Dallas, Texas. Tune in on XFC.

J. B. Lehman of Southern Christian Institute, Edwards, Mississippi, at the recent meeting of the Mississippi convention, was elected president of the state board (white), a much deserved honor.

This heartening word comes to headquarters from a good friend of the work: "Yes, Wichita has not been excelled in some respects. I never wanted so much in my life to be a real preacher, and I have heard numbers of other men say the same thing since Wichita. Of course every tomorrow is a new day, but I feel a very significant 'new day' is just ahead for our churches and for all others as well."

We are glad to know that Mrs. W. W. Haskell of Wuhu, China, is back in her home and making good recovery following an operation for appendicitis in September.

The 5,000 reprints of the special program for Woman's Day prepared by Mrs. W. F. Rothenburger, which appeared in November issue of WORLD CALL have been exhausted, showing that the day was widely observed in our churches.

E. B. Quick, formerly director of religious education in the southeast area, following October 15, became the joint representative of the religious education department, home department, promotion department, of the United Society, and the Florida Christian Missionary Society, for two-thirds of his time, and the representative of the religious education department in Georgia and the Carolinas for the other third of his time. This is one of the reajustments made necessary in order to balance the budget.

The new church building for the Mexican congregation in Kansas City has been completed and was dedicated November 22, by Jesse M. Bader. The plans were drawn by A. F. Wickes of the church erection department. E. T. Cornelius, superintendent of our Mexican work participated in the service. Mr. Cueva, pastor of our Mexican congregation in San Antonio, began a meeting immediately and there were four confessions at the first service. Mr. Cueva had just closed a ten-day meeting with the Mexican congregation in Dallas, Texas.

It is with regret that the headquarters staff sees Miss Elizabeth Jameson retire from the benevolent department after more than twenty-eight years of devoted and capable service, first in the National Benevolent Association and later with the United Society. She will make her home in St. Louis.

Miss Jameson has served with unusual efficiency in this work. She has not only handled the details of the office administration but has served at various times in the Homes themselves when unusual situations called for her aid. She knows the work and understands its problems as do few others. Her place will be hard to fill.

The Oriental Christian of Canton, China, brings us the information that J. W. McGarvey's *Commentary on Acts* has been translated into the Chinese language, published, and is now on sale at a half-dozen places in China.

Wedding bells rang out at headquarters during November. On Friday, November 20, Miss Mary Campbell, second vice-president of the United Society, became the bride of I. E. Metcalf of Spokane, Washington, the ceremony taking place in the chapel of the Disciples Divinity House in Chicago with Professor W. C. Bower officiating. Less than a week later, on Thanksgiving Day to be exact, Miss Bess Robbins White, editor of WORLD CALL, was married to Leslie Bruner Bunch, her father, Walter M. White, performing the ceremony in the Linden Avenue Christian Church in Memphis, of which he is pastor. After a short wedding journey, the happy couple are at home in Indianapolis and Mrs. Bunch will continue as editor of WORLD CALL for the present. The bridegroom has made many friends among the headquarters family who warmly congratulate him. He is a graduate of Northwestern University, a member of the Sigma Alpha Epsilon fraternity and is connected with the corrugated fiber box industry.

The United Society has just received a bequest of $2,000 from the estate of Miss Clarabel Milliman of Rochester, New York.

As Miss Mary Thompson of Harda, India, rounds out forty years of service in our Mission in that land, we are reminded anew of our indebtedness to the churches of Australia in providing the support for Miss Thompson through all these years. When Miss Thompson first went to India the Australian churches had no work of their own there, but for many years now have conducted a thriving work in another language area, while continuing to cooperate to this extent in our work. Miss Thompson's great service has been in the zenana work and she is greatly beloved in and around Harda, where her forty years have been spent. Her desire is to spend the remainder of her life at that place.

Mr. and Mrs. J. T. Highfield of Hazel Green, Kentucky, are the parents of a fine nine-pound son. Mr. Highfield is teaching in Hazel Green Academy and pastor of the church in Hazel Green. Mrs. Highfield is a daughter of Mrs. J. G. Sullivan, of Louisville, Kentucky, superintendent of literature and of the boys' and girls' work in Kentucky, and last school year had oversight of the kitchen and dining room at the Academy.

During the past month the dedication of two new buildings has taken place. The Southern Christian Home, Atlanta, Georgia, which although in use for more than a year, had not been formally set apart until the time of the Georgia State Convention, when one session was held at the Home, with about 300 in attendance.

The second took place in Denver, Colorado, when the new hospital unit was dedicated. Four days and evenings were devoted to the service, all of the churches in Denver participating at one time or another, with a total of more than 600 in attendance. Ex-Governor Sweet, the mayor of Denver, Judge Hilliard, five physicians and the city chairman of the board of health, were among the speakers. The hospital unit has a capacity of thirty beds.

Many who remember Mrs. Anna Paul Cason of Pomona, California, as president of the Southern California woman's missionary work, and later as dean of woman's work in California Christian College, will be interested in her marriage recently to James J. Couzens, father of Senator James Couzens of Michigan.

The death of Vachel Lindsay, known as America's most characteristic poet since Whitman, came as a shock to the whole country. Disciples felt almost a proprietary interest in him because of his father and mother, Dr. V. T. and Mrs. Catherine F. Lindsay, who for so many years were active in our brotherhood and missionary life. A sister Olive, with her husband Dr. Paul Wakefield, spent a number of years in China as missionaries of the Foreign Society.

Helps for Leaders of Junior Groups

IT IS WITH mixed feelings that we initiate this page in WORLD CALL. We regret deeply the necessity which has caused the discontinuance of the children's missionary magazine, *King's Builders.* At the same time there has been considerable demand for leaders' material not published in a magazine where it could be read by the children previous to the meeting. This page, limited in space as it is, is an attempt to face the situation resulting from the financial necessity of discontinuing the publication of *King's Builders,* and to answer the criticism referred to above.

Stories cannot be put on this page. *Junior World,* the weekly Sunday school paper for Juniors issued by the Christian Board of Publication, will carry once a month the missionary stories and articles which will give the children a background of information and interest which it is desirable for them to have. A packet of mimeographed stories and other materials will be available at cost price to those leaders who wish stories, etc., to which the children have not had access.

This page will carry suggestions for the programs of Junior organizations and groups and references to additional materials.—GRACE MCGAVRAN.

Program Helps for Junior Meetings

January 10—*Growing Grain and Growing Boys*

THIS program is for the use of Mission Bands, the missionary program for Christian Endeavor, or other groups. The January 3 issue of *Junior World* is necessary for full suggestions and materials. Boys and girls may be largely responsible for planning and preparation. The basic story, "Wheat Magic," is in *Junior World.*

The offering should be carefully planned. Please consider fully the possibilities of the new Children's Special (the Internado, or girls' boarding schools at Aguascalientes, Mexico).

Have the Juniors help you plan the program. Hymns, prayers, Scripture and a suggested order of service are given in *Junior World.* You might combine the two suggestions somewhat in the following way:

Informal Greetings.—(See *Junior World.*)
Business meeting.—(See *Junior World.*)

Program—

Hymn.—"Joy to the World."
Prayer.—Of thanksgiving for the joy that knowing Jesus has brought us.
Scripture.—Psalm 138. Many of the world's people today are "walking in the midst of trouble," and the Psalm carries the idea of "Joy to the World" further.
Hymn.—"We Plough the Fields and Scatter."
Scripture.—Luke 8:5-8. (If the boys and girls do not receive *Junior World,* use the comment there given.)
Leader's Introduction.—For the next six months we shall be thinking of the rural peoples of the world. We have just been singing about ploughing fields and scattering grain. We have read Jesus' story about the ground into which the seed was thrown. Jesus himself spent a lot of time in the country. He preached and taught in the wide open places, on hillsides and on the seashore. He must have loved greatly the people of the country.

About the world today country people are having very hard times. We want to think about some of the ways the messengers of Jesus find to help them, and about ways in which country people are coming to love Jesus.

Discussion.—(For suggestions for "things to talk about" see *Junior World.*) Make the assignments in advance if possible. You will want to add to the information the children have. The December WORLD CALL Supplement has some excellent material.
The Story.—If the children have read the story, "Wheat Magic," they may retell or dramatize it informally, right in the session. Assign parts of the two boys, the grandfather, the missionary, the grandmother, the uncle. Guard the point of the missionary's keen interest in their most pressing need being what makes them understand the spirit of Jesus and want to know about a religion which cares for a hungry people. If the group has *not* had the story, read it to them.
Hymn.—"Friends With All the World," "I Love to Tell the Story," or some other hymn giving an opportunity of self-declaration.
Prayer.—(*See Junior World.*)
Offering.—Using a consecration hymn or prayer.
Work Period.—(See "Some Things to Do" in *Junior World.*)
Game Period.—Learn games from other countries. One Chinese game is given in *Junior World.*

The book *Wheat Magic,* which has stories for Mission Band programs for the next five months (the remaining stories will not be reprinted in *Junior World*), gives other helpful suggestions. If you cannot afford a copy of the book, you will find a story on each country in *Junior World.* Programs, however, will be based on the stories in *Wheat Magic.*

January 17—*The Land Where Jesus Lived*

THE order of service will be much the same as before. Each Junior will need to have his Bible to make the meeting interesting. You will also need a map of Palestine. Picture of Palestine may be used freely if available.

The whole group may be divided into two sections. Following the hymns (see suggestions in *Junior World*) and prayer, use a praise Scripture such as Psalm 148.

The leader may introduce the theme somewhat as follows: Last week we spoke about how much Jesus spent his time outdoors. Sometimes we wonder what the land of Palestine was like. Many people take trips to Palestine to visit the places Jesus must have been, and walk over some of the roads he must have walked. We cannot take a real trip to Palestine today, but we might take an imaginary trip and see all that we can.

Map Talk.—One Junior may be prepared with a map talk, or two "sides" may take turns pointing out on the map places where Jesus is known to have been. In the first three chapters of Mark they will find the names of some places. If you care to make up a list of references beforehand and give out just the chapter reference, you may have them locate others.

Pictures.—A short time may be spent showing pictures of Palestine.

Special Talk.—A guest might tell about a trip to Palestine. Let them ask questions about the things suggested in *Junior World.*

What we know about Palestine.—Let the two sides contribute whatever they have found out, or what they already know about Palestine. Psalms 147, 148; Proverbs 30:24-31; Job 1:3 and passages given in *Junior World* and others they may find will be useful.

January 24—*A Visit to a Home in the Land Where Jesus Lived*

THIS meeting is built around the activity of making rules for keeping a home happy (see *Junior World* for suggestions). Use blackboard or chart, and each child should have paper and pencil. Have each write things he thinks of for a few minutes, then read in turn, and group on the board. Have each child after the first one or two give only the thoughts which others have not already given.

The program built around this activity, may use hymns and Scriptures suggested in *Junior World.* Introduce the discussion as follows: When Mr. Smith comes into the room, everyone cheers up. He is always surrounded by people at church or at meetings. Mr. Jones is different. No one notices him. Mr. Brown is still more different. No one likes to have him around. At home no one is glad when he comes in. What *do* you suppose those

three men do to make people feel so differently about them?

Our Scripture passages today told about some homes that Jesus visited. How do you suppose people felt about him? Jesus went around bringing happiness. Mothers took little children to see him. You can imagine how people's faces would brighten as they looked out the door and turned quickly to say to those inside, "Jesus is coming!"

A hymn to use after the introduction is "Tell Me the Stories of Jesus."

Follow with the discussion activity, as suggested in *Junior World*. Close with sentence prayers which express the desire of each one to help make his home and homes where he visits happy places.

January 31—*The Stories Jesus Told*

FOLLOWING the usual informal and business period, use a hymn of praise as "Fairest Lord Jesus," and a prayer of thanksgiving for the teachings of Jesus.

Leader's Introduction.—One day a boy in India told a crowd the Good Samaritan story. "One day," he said, "there was a low-caste man. He walked along a road, when robbers set upon him, robbed and beat him and left him to die. Along came a Brahman." The crowd shuffled. They knew the Brahman was of a very high, priestly caste. It would defile him to go near the low-caste man. "And the Brahman went way out into the jungle so that he should not even step on the man's shadow," went on the boy. The crowd nodded. Exactly what they would expect a high-caste Brahman to do! "Then came a money changer. He, too, hastened by." The crowd nodded again. The money changer is not as high caste as the Brahman, but still he would not stoop to help a low-caste injured man. "Then came another," said the boy, "who ran to the low-caste man, although himself not of that caste, and he bound up his wounds, set him on his ox, went with him to the nearest inn and gave the innkeeper money to keep him." The crowd shook their heads. No one would want to lose caste by touching a low-caste man! The boy spoke eagerly, "It is even so. For the man that helped him was a Christian, a follower of Christ in whom there is neither high caste nor low. To him it made no difference if the man were Brahman or outcaste. He helped him, even as Christ would have helped him."

That was a good way to tell the story in India. Not one man would forget that Jesus cares nothing about caste and that his followers only want to help people.

If any children have tried writing a story as suggested in *Junior World* have it read now. If not, try making one. A boy in difficulty, trying to get to a game in time, dropping and scattering a big bag of papers, passed by others making sure of getting to the same game on time, who is helped by someone whom the group has ignored, is the sort of plot that might be worked out.

February 7—*Jesus and the Temple*

THE emphasis for this meeting may be placed on the fact that Jesus found in temple and synagogue a definite expression of his religious life. Our church is the same to us as the synagogue and temple were to Jesus.

The program may be built up around the Scripture passages given in *Junior World*, and hymns with definite praise and prayer value. The discussion should center around the parts of the service of worship with which we are familiar. If possible have the group attend a church service and notice the different parts of the service, and observe what various parts do toward helping us in our worship of God. Discuss briefly. Turn to the children's hymnal and find in it hymns which are directly addressed to God in praise, in thanksgiving, in appreciation. Other hymns are in themselves prayers of petition or thanks or consecration. Help the children to feel that there is no difference between a sung prayer and a spoken prayer; that one is as lacking in reverence if one fails to take part to the best of one's ability in singing or Scripture reading as in prayer which is offered by the leader or by members of the group.

If the group cares to, they might select hymns, and put down prayer thoughts which help create a worshipful feeling at the opening of their programs. Other suggestions are given in the *Junior World*.

Internado Girls' Boarding School at Aguascalientes, Mexico

(Children's Special)

SUGGESTIONS for those who wish to take up with their Junior groups a definite study of the work done in the Internado by our church.

I

We call to your attention the fact that there will be one story or article with one or more pictures in the first issue of the *Junior World* each month. We hope every child in the Junior Department is receiving this, but the leader at least should have a copy.

II

In order to know something about boys and girls in Mexico your group will want to read some books. Three books are reviewed in *Junior World* for January 3. They are also mentioned on the leader's page in WORLD CALL for January. We repeat the names here.

The Burro's Money Bag—a new book. Price $1.00

Jumping Beans—(Reading edition)—is probably already in your Junior library—$1.00.

Mexican Twins—may be secured in your public library—Price $1.00.

Other books on Mexico for children will be mentioned in the *Junior World* from time to time as they appear.

III

As leader of the group we suggest that you read everything you can secure through the various channels provided, and become very familiar with the work of the Internado. Then plan carefully what you wish to present to your group, or what you wish them to do in face of the reading they are doing themselves. Several plans may be followed.

IV

Plan 1. Have a story or map talk or information talk or dramatization or letter given at each meeting of the group. This need not be long, but must be new, varied and interesting.

Plan 2. Build your whole meeting around the Mexican group. In this case, secure *Jumping Beans* (teacher's edition), and follow suggestions for meetings given there. Substitute specific material on the Internado wherever possible, or devote a section of the meeting to the Internado as planned above.

Plan 3. Take the Internado materials and build original meeting programs using the story, activity suggestions, and information, but adapting the worship suggestions (given for use with the "Wheat Magic" Junior Band program suggestions) in *Junior World*, or planning new worship and program materials of your own choice.

Junior Reading Course

The Junior reading course from January to June will include the following books, three of which must be read, one in each of the three groups. Recognition will be given those whose names are sent in, together with the names of the books they have read.

Group 1. Mexico—
**The Burro's Money Bag*
Mexican Twins
Jumping Beans

Group 2. General—
**Open Windows.*
**Wheat Magic* (Story section).
Stories of Brotherhood

Group 3. Specific countries—
Spirit of the Street (China)
**Aunt Kathy Tells Us* (Japan)
Porto Rican Neighbors
Land of the Golden Man (Latin America.)

Reprints

Reprints of this page of leader's helps in WORLD CALL will be mailed free each month to all leaders of Junior groups indicating their desire for this service. Leaders will need to secure *Junior World* for themselves at least. Its price is only 75 cents a year for the 52 issues as compared with 12 issues of *King's Builders*. While only the first issue in the month will carry program materials, there will be missionary and world friendship stories and other items in other issues. For complete guidance the adult leader must have both *Junior World* and this page in WORLD CALL for ready reference.

Additional Source Materials

A list of additional story and source materials on the theme of the Mission Band programs will be sent free to those requesting it.

*Starred books are new.

Plays Recommended For Use With Current Missions Study

Texts and Materials for 1932

For Primary Children—

It is not a good educational theory to recommend set plays for children of this age. Some informal and self-initiated dramatic possibilities are indicated in the last half of each of the texts (the teachers' edition). A small pamphlet, *Informal Dramatization in Missionary Education,* price twenty-five cents, will help teachers to use these and other stories in dramatic form.

For Junior Children—

Spontaneous dramatization is effective and easy to conduct with children of this age, also. Suggestions are to be found in the teachers' courses to be found in the last half of each of the Junior texts—that is, *Out in the Country* by Orton and *Wheat Magic* by Bro. A play, *John Zechariah—On the Road to Learning* by Van Doran, is a simple, three-scene play about an Indian village boy who becomes Christian and plans for agricultural service to his own people. It takes six adults, as well as five boys and five girls; but more mature Juniors would enjoy taking the parts of the adults. Mimeograph copy —ten cents.

For Intermediates—

There are a number of situations in the Intermediate book, *Treasures in the Earth,* which Intermediates can easily dramatize themselves, if the leader gives direction. The Intermediates might easily give the dramatization suggested above on the Junior age level, *John Zechariah—On the Road to Learning.*

With the home missions text, *The Adventures of Mr. Friend,* we recommend that the Intermediates and Seniors together put on the play *Home Fires* by Biard (may be obtained free from the Religious Education Department, United Christian Missionary Society, Indianapolis, Indiana). This play allows boys and girls to play the parts of North American Indians, highlanders, Japanese in America, European immigrants, Mexicans in the United States, Negroes, French Acadians, etc.

For Seniors—

Less advanced Seniors will probably use the book prepared for Intermediates as indicated above for that age level and the plays suggested in that connection.

More mature Seniors will use the text *God and the Census* by McLean. Leaders should have the manual prepared for those who teach the course using this book. On pages 52 and 62 of this manual Miss Weddell, the author, recommends these plays: *America's Unfinished Battle* and *United We Stand.* Orders for these two plays will be forwarded to the United Society. The play *Home Fires,* mentioned above, could be presented by a group of young people—Seniors and Intermediates together.

Older Seniors will probably join with a group of Older Young People in a course in which the book *The Rural Billion* by McConnell is used. In the course book (costing fifty cents) which is prepared for leaders using this course Mr. Burt, the author, recommends four plays on page 11:

From Fear of the Enemy by Wilcox, which shows the waning of the witch doctor's power in Africa when challenged by Christianity. Fifteen characters, one hour, cost twenty-five cents.

The Other Point of View by Sugimoto, in which the Christian daughter of a rural family suffering from poverty refuses to become a geisha girl and a missionary steps forward to help her. Six characters, thirty minutes, twenty-five cents.

The Standing Cane by Wilcox, a play of modern Cuba, showing the effects of the sugar tariff on the lives of the people. Five characters, thirty minutes, twenty-five cents.

Through the Dark by Darlington, showing the power of Christianity to banish superstition in Africa. Three characters, fifteen minutes, fifteen cents.

For Adults—

Adults using the book *The Rural Billion* with the course book prepared by Mr. Adams, costing twenty-five cents, might use any one of the four plays mentioned above for the use of the young people following the same text.

For adults using the course following the book *The Challenge of Change* by Mr. Moore, the play, *You Did It Not Unto Me* by Wilcox, in which the mountaineer, Negro, and children of America plead for opportunities for abundant life, will be something they might use. It requires four women and two men, besides five boys and girls. Or the adults might participate in the general use of the play *Home Fires,* suggested above under Juniors and Intermediates.

The classes of adults using Mr. Corey's book *Missions Matching the Hour* might well use the play by Mrs. Harmon, *Follow All the Way,* since it presents the work of the entire United Society, both home and foreign, as well as benevolence, in a very splendid way. This play will be sent free to groups requesting the same. Adults, young people, and children may all be used in this play, requiring twenty-eight speaking parts.

With Mr. Corey's book might also be used the play *The East Calling* by Powers. This is a three-act play about missions in China during the war. It requires two men, four women, eight girls, and four boys. Twenty-five cents a copy or ten copies for two dollars.

For those using the book written for women—*Christ Comes to the Village,* there are three excellent short plays in the last part of the Manual "How to Use" (25c) being sold to teachers and leaders using the book: *Living Water; Going, If Needed; The Eyes of the East Are Upon the West.*

Week of Prayer

THE Commission of Evangelism of the Federal Council of Churches has issued its annual call to the churches for a "Week of Prayer," January 3-9, 1932.

The topics are as follows:

Sunday, January 3: Preaching and Prayer for a Deepening of the Consciousness of God. Prov. 29:18; Acts 2: 17; John 14:6.

Monday, January 4: Prayer for Faith In and Loyalty to a Conquering Christ. Eph. 3:14-21.

Tuesday, January 5: Prayer for the Leadership of the Holy Spirit. Acts 1: 1-8; Luke 24:45-49; John 16:7-14.

Wednesday, January 6: Prayer for International Good Will and Cooperation. Isaiah 2:15; Micah 4:4-7.

Thursday, January 7: Prayer for the Protection of the Home and of Youth. Deut. 6:1-9; 2 Timothy 2:1-16.

Friday, January 8: Prayer for the World in a Day of Depression. Luke 4:18, 19; Matthew 6:9-13; Matthew 25: 31-46.

Saturday, January 9: Prayer for a World-Wide Spiritual Revival. Habakkuk 3:2.

—*Helen Richey*

Professor Imamura and girls of Margaret K. Long Girls' School, Tokyo, Japan, on a climb up Mount Fuji during the summer of 1931.

Let An

ANNUITY BOND

Provide

1—An income for yourself and a loved one through life.

2—A gift for the work of Christ.

The annuity rate is 6% to those over fifty years of age.

The income is sure and is paid promptly.

Write for full information

UNITED CHRISTIAN MISSIONARY SOCIETY

Missions Building, Indianapolis, Indiana

A Look-In On Our Colleges

(*Continued from page* 33.)

An organ recital is given at 5:30 o'clock each Thursday evening in the Disciples Chapel by Mrs. Hazel Quinney, organist at the University Church. The recital precedes the weekly meeting of the Disciples Club and many students take advantage of the opportunity for enjoyment and refreshment which it affords.

DRAKE UNIVERSITY

Sixty-five women students of Drake University moved into the new women's dormitory on Monday, November 30. The building is one of the finest of its kind in the Middle West. The Association of Drake Alumnae has made substantial contributions to the furnishing of the dormitory.

The Drake Times-Delphic, student publication, sponsored the erection of an illuminated arch over the entrance to the campus as a part of the decorations for Home-coming November 19-21. The arch is to become a traditional part of the Home-coming at Drake.

A series of radio dialogues, written and sponsored by Drake people, is being broadcast from Station WHO, Des Moines, on Monday afternoons at 4:45 o'clock. The playlets, described as satiric sketches on civic politics, are being written by Thomas W. Duncan, Des Moines poet, who received his Master's degree from Drake last year. Allan McKee and Walter Babb, both of Fine Arts '32, appear regularly on the program.

James E. Denton, who passed away at his home in Oakland, California on October 1, was the first graduate of Drake University. His diploma is printed by hand on sheepskin, dated June 15, 1882, and is signed by G. T. Carpenter, president, and countersigned by George A. Jewett on August 21, 1923.

Gardner Cowles, publisher of the *Des Moines Register and Tribune,* recently presented the university with a set of the new edition of the *Encyclopedia Britannica.*

EUREKA COLLEGE

W. B. Slater, pastor of the Christian Church at Moline, Illinois, held a two weeks' meeting in the Eureka Christian Church during November. Mr. Slater was a welcome speaker at the college chapel during his stay. His son, William, is a sophomore at Eureka this year. Two older sons, Roland and Paul, are graduates of Eureka and are now serving as medical missionaries in China.

President and Mrs. Clyde L. Lyon recently spent a few days in Des Moines. President Lyon was called to that city to address the Woman's Club. The University Church of which Dr. Charles S. Medbury is pastor, honored the Lyons at the mid-week church dinner with a special Eureka table at which thirty former Eureka folk enjoyed fellowship together.

Ben T. Spence of Toronto, Canada, spent November 17 in Eureka, making an address in chapel and speaking in several of the classes. Mr. Spence is a newspaper man of wide experience, and is an authority on the Canadian method of handling the liquor traffic.

The board of trustees has called Allan H. Bissell for special work in soliciting funds for the college. Mr. Bissell is an experienced man in this highly specialized field.

The board of trustees recently appointed a committee to look into the personnel situation with the aim of working out a plan to provide more work for students needing to finance their college course.

The college, like most other institutions, has suffered financial losses recently, but has managed during the past eighteen months to reduce its standing indebtedness more than 50 per cent. All departments have been maintained; the home economics department has been reinstated and there has been a steady increase in the number of students.

ILLINOIS DISCIPLES FOUNDATION

The Student Forum, meeting each Sunday evening, is one of the most helpful activities of the Foundation. The Forum is directed by Franklin S. Copper, graduate assistant in the physics department of the University of Illinois. An inter-

1932 Calling . . .

Disciples, Match the Hour!

A Disciple is first—a Learner!

An informed membership makes a growing, victorious church . . . add to faith, knowledge.

Any church planning for building the church which neglects reasonable investment for development of the adult working force fails at a crucial point. . . As goes the adult membership so goes the church!

Here's where "The Christian-Evangelist" comes in . . . it informs, it educates, it creates church opinion for church policies, it unifies the whole church in thinking and doing. . .

Your church is making constant investment for Christian literature. Is it well balanced? Papers for the children and youth, yes—What about the men and women who make its program, furnish its finances? Overlooked by you, the builders? Consider for them "The Christian-Evangelist"—one weekly paper covering the church field!

Churches are opening their eyes . . . One Ohio church orders 100 "Evangelists" a week for 1932! Others on tested experience are ordering increased service. You, too, rise above the time spirit of depression by the Christian spirit of adventure. Challenge and call out your reserves, hold that line through advance!

"The Christian-Evangelist" Shows the Way. . . .

Write the Circulation Manager today for this way, "to match the hour!"

Christian Board of Publication
St. Louis, Mo.

esting discussion on the Manchurian crisis was recently led by Lincoln Cha, graduate Chinese student in law, followed by a presentation by Frank Nakamura, Japanese graduate student in agronomy, who defended Japan's attitude. Other forum programs during the fall months have included an illustrated lecture, "Scenes From China," by Professor Elmer Roberts of the department of genetics, an interracial program given by University Negro students, addresses by Professor Edward F. Nicoley, of Beirut, Syria, and Robert Bone, former teacher in an Egyptian college, and a series of lectures on "How and Why to Study the Bible," by Professor W. A. Goodell, director of religious education of the Wesley Foundation at the university. On one occasion the Forum joined an Inter-Foundation group to hear Kirby Page speak on "World Peace."

LYNCHBURG COLLEGE

Lynchburg College and Randolph-Macon Women's College acted as joint hosts to the Virginia Intercollegiate Press Association in November. One hundred fifty delegates attended the meeting, representing practically every college and university in the state. M. W. Belcher, Jr., of Lynchburg College, was the retiring president of the association.

Lynchburg students heard Sascha Gorodnitski, Russian pianist, in recital at the college auditorium on October 30. Mr. Gorodnitski made his debut at Carnegie Hall, New York, during the musical season of 1930-31. The concert was the first of the annual Artists' Course sponsored by the college.

PHILLIPS UNIVERSITY

Members of the Bass family have created a permanent fund, the proceeds of which will provide an annual freshman scholarship at Phillips University, in honor of their mother, the late Mrs. D. C. Bass. It will be known as "The Sophia A. Bass Scholarship," and will be awarded to a boy or girl of the Enid High School each year, the recipient to be chosen on the basis of character, scholarship and financial needs.

Wives of members of the Bible College faculty, of ministerial students, and of ministers of the Christian churches of Enid, have a fellowship organization known as the Zelotai Club. The sponsor is Mrs. F. H. Marshall, wife of Dean Marshall of the Bible College.

President I. N. McCash gave two addresses at the Naval Academy at Annapolis on November 22, as chaplain of the day. For the first time this honor was given to a man west of Philadelphia.

SPOKANE UNIVERSITY

The Pep Girls of Spokane University assisted the Mendelssohn Club of Spokane in the club's annual fall concert in November. The club deviated from its usual custom of presenting soloists as assisting artists and arranged for the presentation of the Spokane group instead.

Several members of the Spokane faculty are teaching classes in a six weeks' junior leaders' training school which is being sponsored by the junior activity bureau of the Spokane Chamber of Commerce. Classes are being given in principles of teaching, New Testament, worship for various age groups, and other forms of leadership work.

TEXAS CHRISTIAN UNIVERSITY

Ten delegates from Texas Christian University will attend the quadrennial convention of the Student Volunteer Movement in Buffalo, N. Y., December 31 to January 3. The delegates will travel by automobile, visiting various colleges and universities on the way.

The scholastic curve of the college student at T. C. U. progresses steadily upward as he advances in his college course, according to a study of the honor rolls of 1930-31.

E. R. Tucker, registrar of T. C. U., was elected president of the Texas branch of the American Association of College Registrars at the annual meeting of the association in Waco.

Students in T. C. U. come from fifteen states. Texas leads in registration, with Arkansas first in the list of foreign states. Following it are Oklahoma and Louisiana. Other states which have students in the university this year are Wyoming, Colorado, Indiana, New Mexico, Kansas, Arizona, Ohio, Kentucky, Missouri, Mississippi and Alabama.

TRANSYLVANIA COLLEGE

Definite plans have been developed for both Canadian-Eastern and Western tours as a part of the regular summer session in 1932, following the successful venture in the East last summer. Accommodations are being arranged for one hundred thirty students on the Canadian-Eastern trip and fifty on the Western. The Eastern trip will begin June 17 and will continue for four weeks. The campus will be extended for more than three thousand miles and will touch two national capitals, twelve state capitals, and many places of literary and historical interest. The Western trip will start July 22 and continue for five weeks. The trip will cover five thousand miles and will include visits to Yellowstone National Park, Grand Canyon, Painted Desert, Petrified Forest, Pikes Peak, Custer Battlefield, and other places of scenic and historic interest.

WILLIAM WOODS COLLEGE

At the annual state teachers' convention recently held in St. Louis, the William Woods College Club of St. Louis sponsored a college luncheon which was attended by fifty-seven alumnae.

Through the cooperation of Fulton stores, a small ready-to-wear shop has been installed in the home economics department at the college, where students will receive practical experience in modeling and salesmanship.

Receipts for Five Months Ending November 31, 1931

United Christian Missionary Society
From Churches and Individuals

	General Fund	Increase	Special Funds	Increase
Churches	$57,269.39	$ 9,963.10*	$1,808.50	$1,575.55*
Sunday Schools	20,728.42	4,296.87*	41.25	1,071.75*
Christian Endeavor Societies	1,022.07	316.99*		
Missionary Organizations	90,200.93	9,755.97*	249.89	64.19
Individuals	7,849.06	896.61*	4,371.80	7,309.40*
	$177,069.87	$25,229.54*	$6,471.44	$9,892.51*
From Miscellaneous Sources				
Bequests	$ 2,900.00	$ 3,162.98*	$4,068.66	$5,970.84*
Interest (U. C. M. S.)	35,338.46	614.17	1,764.58	597.91
Interest (Old Societies)	12,970.74	6,006.00		
Gifts from Old Societies	6,412.09	4,010.93*	23,716.88	16,690.25
Home Missions Institutions	20,872.63	1,974.99*		
Benevolent Institutions	25,939.84	3,652.79*	164.37	2,536.92*
Foreign Field Receipts				
Annuities			4,050.00	13,621.33*
WORLD CALL Subscriptions and Advertising	13,803.30	4,571.38*		
King's Builders	538.29	406.16*		
Literature	13,713.42	3,099.24*		
Miscellaneous	16,403.10	4,690.67*	6,054.61	2,204.07
	$148,891.87	$18,948.97*	$39,819.10	$2,636.86*
Board of Education				
Churches	$10,503.32	$ 5,055.63*		
Endowment crusades	75.06	112.80*		
	$10,578.06	$ 5,168.43*		

*Decrease

The Missionary Register

Missionaries Returning to Field

Miss Mary I. Orvis, South America; will probably sail during January, 1932.

Birth

Virgil Lynn, to Mr. and Mrs. David L. Watts, Africa, October 20, 1931.

Speaking of Books

(*Continued from page* 34.)

plant *Phunology,* which for many years will continue to serve a large group of people who want to have a good time. The purpose of *Recreational Materials and Methods,* is to develop in the community, and particularly in the church, a sense of the necessity for well-planned recreational activities, and to provide an abundance of materials and methods for a variety of wholesome social and recreational diversion.

The book has grown out of years of experience in the field of church recreation. Little effort has been made to theorize, except where the theory is susceptible of practical application. The primary need of the recreational leader is to know what to do and how to do it. To this end E. O. Harbin has prepared the volume *Recreational Materials and Methods.* It is the hope of the author that it may be helpful in discovering through leaders, the possibilities in the field of recreation, and in assisting them in the realization of those possibilities.

A competent critic says: "This is one of the first books to treat in anything like a comprehensive manner, the several elements in the problem of church recreation. It is filled with illustrations and concrete case studies."

CYNTHIA PEARL MAUS.

Vitamins from the Proverbs

THERE has just come from press a charming booklet most suitable for inexpensive gifts to business and professional women, which contains a group of morning meditations calculated to serve the spiritual needs of busy women. Marie Welles Clapp has prepared this devotional booklet because of her experience with the business and professional women in connection with the Missionary Service Guild of the Methodist Church. After reading the book one is glad to note that it is only the first of a series of brief "Morning Meditations for the Busy Woman," which the Wesleyan Service Guild of the Methodist Church is publishing for the business and professional women who should be, but often are not, aligned actively with the churches.

(The booklet contains one-page meditations for each day of a one-month period.)

The reading for each day is purposely brief, but aims to be practical, and therefore thought-provoking. The booklet is small so that one can slip it into her handbag and read it en route to her day's business.

Mrs. Clapp has become familiar with the spiritual value of the Scriptures for this type of women, and has prepared the book after extensive Bible study in Palestine, England and America.

JOY F. TAYLOR.

The Flood and Self-Support

PASTOR Li Em-chi of the Luchowfu Church has been appointed by the representatives of all the government and business organizations, as a member of the executive committee for administering flood relief in this district.

The Luchowfu Church members contributed $400 for flood sufferers recently. Probably a larger area of territory was inundated than has occurred since "the flood" of ancient memory.

The church building at San Ho, near Luchowfu, was washed away and the plucky group of Christians there immediately set to work to rebuild. With their contributions and $100 from Luchowfu, the new building is now paid for. This church carries on without asking for a cent from mission funds.

The Mission has recently helped by conducting three free people's night schools in an effort to interest the people in the Christian program.

O. J. GOULTER.

Luchowfu, China.

COMMUNION WARE OF QUALITY
In Aluminum or Silver Plate
BEST MATERIALS · LOWEST PRICES
FINEST WORKMANSHIP
Send for Illustrated Catalog
INDIVIDUAL COMMUNION SERVICE CO.
ROOM 369 1701-03 CHESTNUT STREET, PHILADELPHIA, PA.

California Christian College
"TEACH PUPILS—NOT BOOKS"
Courses emphasize Physical Health, Social Behavior, Good Citizenship, Christian Philosophy of Life, Forceful Expression, Appreciation of Fine Arts and Literature, Vocational Guidance. For catalog and campus view booklet address:
PROMOTION SECRETARY, BOX WC
766 North Vermont Ave., Los Angeles, Cal.

PELOUBET'S
SELECT NOTES
for 1932
International Sunday School Lessons
AMOS R. WELLS, Litt.D., LL.D.
100,000 yearly depend upon it
WHY?
BECAUSE — It gives the knowledge and inspiration required for successful teaching and is adapted for all grades.
Price, $2.00 Postpaid At All Booksellers
W. A. WILDE COMPANY
131 Clarendon Street, Boston, Mass.

The Last Page

A New Start

I WILL start anew this morning with a higher, fairer creed;
I will cease to stand complaining of my ruthless neighbor's greed;
I will cease to sit repining while my duty's call is clear;
I will waste no moment whining, and my heart shall know no fear.
I will look sometimes about me for the things that merit praise;
I will search for hidden beauties that elude the grumbler's gaze.
I will try to find contentment in the paths that I must tread;
I will cease to have resentment when another moves ahead.
I will not be swayed by envy when my rival's strength is shown;
I will not deny his merit, but I'll strive to prove my own;
I will try to see the beauty spread before me, rain or shine;
I will cease to preach your duty, and be more concerned with mine.

—*Church Management.*

Why Preachers Go Mad

Mrs. Muggs had invited her neighbor in to see the new decorations. The house had been repainted. After examining the living room, they went into the bedroom.

"My!" said Mrs. McGlook admiringly. "Ain't it pretty? But what are those swell pictures painted on the ceiling for?"

"For my 'usband," explained Mrs. Muggs. "'E likes to 'ave something to look at on Sundays."—*Tit-Bits.*

Getting Ahead in Missions

Visitor (at a rummage sale): "The pastor's wife seems upset. What's the trouble?"

Missionary Society President: "She put her hat down when she came in to help and someone sold it for a quarter."

An even greater mystery than who won out in the church fight is what were the winnings!

You and God

By James S. Kirtley

Here are several things you must think of when you think of God or try to pray to him. First, he is there with you. Jesus says he is not confined to some sacred place. You don't have to ask him to come to you from some distant place. He is there at this moment. Second, he knows you without a word of information from you. He knows you better than those who know you best know you, better than you and they combined. You can't give him a single item of information that he doesn't have already. Of course you tell him what's in your mind but it is in order to get into the right attitude with him. Third, he is interested in your far more than all others are, more than you yourself are interested. It is a complete and unending interest. We say it's love. Fourth, he has a purpose for you, definite, personal, practical, knowable by you as you may need to know it. Fifth, he has in mind a plan for each one for the attainment of his purpose. Long before I ever read Horace Bushnell's famous sermon on "Every Man's Life a Plan of God" I got hold of the idea and I believe it with all my heart today. Sixth, he also has the power by which you can achieve his purpose and that power is available for you, whoever you may be.

Two things follow, then. First, by your response to him, his presence and knowledge and interest and purpose and power, you can achieve his purpose, but it must be a trusting, obedient, unselfish, whole-hearted, intelligent, constant response. Second, a failure to recognize and respond to him is the only failure for a human being, but that failure is complete and tragical, whatever may be other forms of success.

—*The Baptist.*

West Indian Proverbs

Men make a camp; a swarm of bees, a comb;
Birds make a nest; a woman makes a home.

Ten kinds of fish eat Man; yet, such is fame,
The Tiger Shark alone bears all the blame.

The Toad may hop along the street
Because he isn't good to eat.

Each day is "dog"! as on we jog;
One growls, and he is "Mr. Dog."

Twelve times the Devil helps the Robber Chief;
God helps the Watchman once—God help the Thief!

"I lay more Eggs!" the Turtle brags,
"No doubt,"
The Hen replies, "but hatch one Chicken out!"

Pipe high or low, you will miss your pay,
For I won't dance to the tune you play!

Let me in loyal friendship never swerve
From those who love me more than I deserve!

—Arthur Guiterman.
in the *New York Times.*

You can do more this year than in any year of all your life. You can do more of the very thing you have been doing the most of. You can rise to a higher level of thought and feeling and conduct. No matter how high you have lived you can live higher still. The way upward is always open. The heights tower above us forevermore inviting us to climb.

—Charles E. Jefferson.

He's Not Complaining

A veracious conversation: "Say, our minister sure is a good fellow. He always seems to have a smile and a hearty greeting for everybody, and he's getting things done." "Yes, he's great. By the way, Jones says we ought to raise his salary and also see that his pension dues are paid. Boy, he can preach. We should keep him here and let him know we're with him." "I don't know about that. I like him, but these are hard times. Why should we raise his salary or put him in the pension fund? He's not complaining."

—*The Christian Register.*

I need wide spaces in my heart,
Where faith and I can go apart
And grow serene.

Life gets so choked by busy living,
Kindness so lost in fussy giving,
That love slips by unseen.

I want to make a quiet place
Where those I love can see God's face,
Can stretch their hearts across the earth,
Can understand what spring is worth,
Can count the stars,
Watch violets grow,
And learn what birds and children know.

—L. R. B.
in *The Christian Century.*

To a generation that is in mad pursuit of rare adventure and wonderful sensations, here are three sources of thrills that may be quite new and strange to a large portion of it:

Doing a good turn to someone who dislikes you or who has wronged you.

Being generous with those who have nothing but gratitude to repay you.

Living daily in a realization that you are a creature of God, in serene assurance of all the guidance, protection and heritage such a birthright implies.

"I have closed the door on Doubt,
I will go by what light I can find,
And hold up my hands and reach them out
To the glimmer of God in the dark, and call—
'I am thine, though I grope and stumble and fall,
I serve, and thy service is kind.'"

Two recent brides met in the hall of the Missions Building the other day. "Oh, my dear," one wailed to the other, "I simply cannot get my husband to help me with the dishes. How do you manage with yours?" "It's very simple," the other bride remarked. "I read him the Bible, particularly 2 Kings 21:13," and being well versed in the Scripture she quoted "and will wipe Jerusalem as a man wipeth a dish, wiping it and turning it upside down." Both husbands are still doing the stunt.

'TIS TRUE

One snowflake cannot make a storm,
  Nor frost a field all sugary white,
One snowflake cannot change a hill
  From brown to silver in a night.

One snowflake cannot pile a drift,
  Nor build a fort, nor make a ball;
But where would gay white winter be
  If each young snowflake would not fall?

AND SO

One subscription cannot make a circulation,
  Or subsidize a program for the church,
One subscription cannot educate the nation,
  Or furnish zeal for which the preachers search.

One subscription cannot elevate the thousands,
  With just the helpful lift for one and all,
So to enlarge our missionary vision
  Church members, everyone, should take WORLD CALL!

—MARGUERITTE HARMON BRO

Inform and Inspire the Members of Your Church

by Observing

WORLD CALL WEEK

JANUARY 10-16, 1932

Splendid Program Material Is Ready for You.
Has Your Church Ordered Its Supply?

If Not, Write the Circulation Manager

WORLD CALL

Missions Building, Indianapolis, Indiana

$175,200.00
Within the Last Month in

Annuities
Trusts
Bequests
Life Insurance

Written for the Pension Fund!

All these benefactions came from people of moderate or small means who need the income during their lives.

You, too, can help safeguard the preaching of the Gospel in one of these ways:

1. An Annuity Gift that will actually increase your present income. The rate is 6 per cent to those over 50 years of age.

2. A Bequest or Trust that will allow the complete use of your income as long as you live and be a substantial gift to this great cause when you are through with it.

3. A Life Insurance policy, naming the Pension Fund as beneficiary, that will cost you only a small annual premium.

Fill out and mail this coupon for complete information.

Pension Fund of Disciples of Christ, Chamber of Commerce Building, Indianapolis, Indiana

Please send me full information about Annuities ☐ Bequests ☐ Trusts ☐ Life Insurance ☐ (check the one or more desired).

Name _____

Address _____

City and State _____

The $8,000,000 for Pensions is wholly a Fund of Necessities. Only our older ministers, and the most poorly paid, can receive anything from it, and nothing can be taken from it to pay more than the minimum pension.

CHRISTIAN BOARD OF PUBLICATION, ST. LOUIS